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LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XLIV.

In our last lecture I endeavoured to show that the fourth commandment of the decalogue is *moral*, in the highest and strictest sense of the word; and that it is, of course, of perpetual obligation—requiring us to keep holy to God all such set seasons as he hath appointed in his word, and especially to consecrate to his exclusive service one whole day in seven. Which day of the week ought to be thus consecrated to God, we are now to consider. On this point the statement of our Catechism is, that—"From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian sabbath."

There are some, my young friends, who explicitly deny the truth of the first part of this statement; that is, they deny that the obligation to observe the seventh day of the week as a sabbath, was coeval with the completion of the work of creation, or from the beginning of the world. They insist that it had no other or earlier origin, than the time when the command before us was delivered to the Israelites at Mount Sinai. But this opinion, although adopted and defended by some men of eminence in the church, appears to me to be in direct opposition to the sacred record, (Gen. ii. 2, 3,) where it is said, "And on the seventh day, God ended his work which he had made; and he rested the seventh day from all his work which he had made; and God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Those who deny the primeval institution of the sabbath say, that the blessing here pronounced on the seventh day, and its sanctification as a day of holy rest, was *proleptical;* that is, God *then* ordained that at some future time—and according to these interpreters, that time was then more than two thousand years distant—the seventh day should be kept holy, and that a blessing should then attend its observance. I must say, that this appears to me one of the harshest and most forced interpretations of a plain passage of scripture that I have ever seen. The reason assigned for God's blessing the sabbath day is, that on it he rested from all his work, and the text distinctly implies that *at that time* he blessed and sanctified it. His resting from his work, and his blessing and sanctifying the day of rest, are represented as cotem-

poraneous. The language in which both facts are announced relates to one and the same period. Yet those from whom we differ in this matter, construe the language in relation to the fact *literally*, in the present time, and the language relative to the benediction and sanctification of the day *figuratively*, as referring to future time—future by the space of two thousand five hundred years. This, my dear youth, is taking such a liberty with the language of sacred scripture as I deem altogether unwarrantable: and I feel it to be my duty to warn you, not to listen to any such interpretation of any part of the oracles of God, let it come from whomsoever it may. Its direct tendency is to discredit divine revelation, by exhibiting it as a doubtful and uncertain guide. Beside, in the present instance, if resting from his work on the seventh day was the reason that God sanctified and blessed it—and this is affirmed in the fourth commandment, as well as in the passage I have quoted—this reason was as powerful for the religious observance of the day, before the time of Moses, as after it. God had a church in the world, as really then as afterwards; and without some specified time for his worship, it would soon have fallen into general, and at last, into total neglect; for the whole experience of the world establishes the position, that religious worship, whether private or publick, will not long be continued, unless set seasons be appointed for its performance. Nor is it at all reasonable to suppose, that through the long period of the patriarchal dispensation, the people of God were denied the inestimable privilege of that sabbatical institution, which his church has ever since enjoyed.

The only reason assigned by those who adopt the strange opinion to which I have adverted is, that the scripture is wholly silent, in regard to the observance of the sabbath, from the time of the creation till the Exodus from Egypt. Suppose the fact to be exactly as this objection states, and we may still maintain that it is wholly without weight. We do not read of any observance of the sabbath, during the whole time of the Hebrew judges—a space of about four hundred and fifty years; and yet our opponents themselves do not question that it was observed through the whole of that period. The truth is, the history of the church, in the early ages of the world, is so brief and summary, that its silence in regard to a particular fact, is no conclusive evidence that such fact did not take place—It is not even a strong presumption against the existence of any fact, which is rendered probable by other evidence.

But brief and comprehensive as are the records of the Pentateuch, we do by no means admit that it contains no intimations, or evidence, that a sabbath was observed, even from the days of our first parents. We read, Gen. iv. 3, 4, that "in process of time," Cain and Abel brought their offerings to the Lord. The phrase "process of time," when literally rendered from the Hebrew is, "at the end of days;" and this is the marginal reading in our common translation. Now "the end of days," here mentioned, appears to refer to some period by which time was then measured; and it is highly probable, as many judicious criticks have observed, that it refers to the end of the week, or the day on which the week terminated, which was the seventh—reckoning weeks from the day on which God rested from his work.

Again. In Gen. viii. 6—12, we have a remarkable account of the sending forth of a raven, and a dove, by Noah, to ascertain whether the waters of the flood had so subsided as to permit his leaving the ark. Three experiments were made,

and it appears that there was an interval of seven days between each. On this the judicious Scott remarks —"The repeated mention of seven days, seems an intimation of the observance of the sabbath in the ark; after the ordinances of which, the dove was sent out."

Farther—There is positive evidence that a sabbath was observed by the Hebrews before their arrival at Mount Sinai, and the giving of the decalogue, of which the fourth commandment is a part. When the Israelites were in the wilderness of Sin, which was some time before they entered the wilderness of Sinai, we find that the sabbath was observed. There is a particular account of this, with an especial reference to the gathering and preservation of the Manna, in the sixteenth chapter of the book of Exodus, which you may read at your leisure. Scott's commentary on this transaction is as follows—"It is remarkable that three miracles were wrought every week in honour of the sabbath, even *before the promulgation of the Mosaick law.* Double the quantity [of Manna] fell the day before; none fell on the sabbath day; nor did that stink which they kept for that day. This confirms the supposition that the institution of the sabbath was from the beginning." If it be alleged, as it has been by some, that the sabbath was first instituted at this very time; that is, while the Israelites were in the wilderness of Sin, we reply, that the allegation is made, not only without evidence, but in opposition to all the evidence which exists in the case. There is no intimation whatever of a new institution or ordinance then appointed and introduced; but on the contrary, the language of Moses most naturally imports, that he reminded them of a divine appointment, of which they had before been apprized. In Egypt they had no doubt been compelled by their tyrannical prince, and his rigorous task-masters, to violate the sabbath, and perhaps had so long neglected its appropriate duties, as to be in a great measure ignorant of them—They had doubtless been accustomed to perform servile labour on this sacred day, and needed to be particularly instructed and guarded on this point. This was done by the divine dispensation in regard to the Manna, and at the same time Moses took occasion to teach them, that the whole day was to be spent in the immediate service of God.

Once more. "The division of time into weeks, or periods of seven days, which obtained so early and almost universally, is a strong indication that *one* day in seven was always distinguished in a particular manner. WEEK, and *seven days*, are in scripture language synonymous terms—This septenary division of time has been, from the earliest ages, uniformly observed over all the eastern world. The Israelites, Assyrians, Egyptians, Indians, Arabians, and Persians, have always made use of a week, consisting of seven days. Many vain attempts have been made to account for this uniformity; but a practice so general and prevalent could never have taken place, had not the septenary division of time been instituted from the beginning, and handed down by tradition. It has been supposed by some, that the heathens borrowed the notion of the *sacredness* of the seventh day from the Jews. But this opinion will not readily be admitted, when it is considered that the Jews were held in the greatest contempt by the surrounding nations, who derided them no less for their sabbaths than for their circumcision. All sorts of writers ridiculed them on this account."*

On the whole, therefore, there is satisfactory evidence, that the law of the sabbath was, with other moral laws, revealed to our first pa-

* Encyclopædia—article *Sabbath.*

rents at their creation in innocence; that it was observed by them even in Paradise, as well as after their fall; that the patriarchal church regarded it, and partook of its inestimable benefits; that it was inserted, with a clear specification of its requirements and prohibitions, in the moral code which was delivered to the Israelites at Sinai; and to show its high rank in the scale of moral obligation, as well as for its better preservation, it was, with three other precepts of a similar character, inscribed by the finger of God on the first table of moral duties: And if this be so, it puts to rest the question in regard to its being a part of the Jewish ritual. Being in its origin no part of that ritual, but an institution appointed by the Creator from the beginning of the world, and of an inherently moral kind, its observance is obligatory at all times, and among all people.

The answer of the catechism under consideration also states, that "fromthe beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath." There have been those, however, who have maintained with much ingenuity, learning and plausibility, that the first day of the week was the day of sacred rest originally appointed by God; that this appointment continued till the time of the Mosaick dispensation; and that the seventh day of the week was then appointed to be observed as the sabbath by the Israelites, for two powerful reasons, in addition to that which was given at the beginning—first, that their sacred day might be different from that of the idolatrous heathens, who had learned by tradition that the first day of the week was to be set apart for religious worship, and who observed it for the worship of the sun, and the other heavenly luminaries—and secondly, in commemoration of the deliverance from the Egyptian bondage, which is particularly mentioned by Moses in the fifth chapter of Deuteronomy, as a special reason why the Hebrews should remember the sabbath and keep it holy. It would follow from this hypothesis, that the day which Christians now regard as the sabbath, is that which was originally appointed by God; and that the Jewish sabbath was a part of their ritual, and a departure from the primitive order, which was restored when the work of our redemption was completed by the resurrection of Christ. The learned and distinguished Selden is the principal advocate of this system; but as he was a member of the Assembly of divines that framed our Catechism, he either did not lay his reasonings and opinions on this topick before that Assembly, or if he did, the answer before us shows that they were not adopted.

The question, you will observe, relates merely to a *circumstance*, in no wise affecting the great doctrine that a seventh part of our time is to be regularly and exclusively devoted to religious duties—This was required of the patriarchs and the Jews, and this is what is still obligatory on Christians. Dr. Doddridge has well observed, that as morning, noon and night, vary in different parts of our globe, this of necessity makes a variation in the reckoning of time, as to the beginning and ending of a day; and that of course the sabbath does not begin in one place till some hours after it has begun in another. Yet it is one whole day in seven, in regular succession, which all the inhabitants of the earth, according to their own reckoning of days, are required to keep holy—In this consists the essence of the duty: and it has been justly remarked, that the benediction of the fourth commandment is not pronounced on the *seventh day* from the creation, but on the *sabbath day*, wheresoever, and whensoever, it is properly ob-

served. The opinion which has led to these remarks was adopted by the learned Dr. Kennicot—I shall lay before you his short statement, to which you will yield or withhold your assent, as you may think proper.*

The concluding part of the answer before us states, that ever since the resurrection of Christ, till the end of the world, the first day of the week is to be observed as the Christian sabbath. This position is denied by a sect of Christians denominated *Sabbatarians*, on the ground that there is no explicit command in the New Testament for the observance of the sabbath on the first day of the week; and therefore that the seventh day, or the Jewish sabbath, is still to be held sacred. But we believe that no principle is more obviously reasonable and just, than that which is recognised in our Confession of Faith, that what is "deduced from scripture by good and necessary consequence," is of the same validity as that which is "expressly set down in scripture." The Bible would have been far too large a book for popular use—it would have extended to many volumes instead of one—if every duty, with all its circumstances, had been made the subject of an explicit command. Beside, it was manifestly the design of God in the revelation of his will, to afford scope for the exercise of the human faculties, and even to require their diligent and candid exercise, in order to the discovery of the real mind of his Holy Spirit, in various parts of the sacred scriptures. Now we assuredly believe, that we can deduce from the New Testament, by good and necessary consequence, that it is the appointment of God our Saviour, that the first day of the week is to be observed, from the resurrection of Christ to the end of the world, as the Christian sabbath. To be convinced of this, consider—

1. There is evidence that our Saviour himself met repeatedly with his disciples, when they were assembled together on the first day of the week, and pronounced a blessing on them in their collective capacity. We read, John xx. 19, "that the same day [on which our Saviour rose from the dead] at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst of them, and said, peace be unto you." And in the 26th verse of the same chapter, we find that "after eight days [that is including the day on which this occurrence took place, which was the usual method of reckoning time among the Jews] again his disciples were within; then came Jesus, the doors being shut, and stood in the midst and said, peace be unto you." Although in both these instances, it is said that the doors of the place where the disciples were assembled were shut, and the fear of the Jews is assigned as the cause, yet this does not appear to be the reason of their meeting together; since they could much more easily have concealed themselves by keeping separate than by coming together. The doors, it is plain, were shut, after they came together, to conceal the place of their meeting. The meeting itself appears to have been for religious worship, and to commemorate the resurrection of their Lord: and he sanctioned this procedure, by appearing among them in person, and pronouncing a benediction on them, in two instances, and these the first, in which they adopted this practice.

2. It was on the first day of the week, when the primitive disciples "were all with one accord in one place," and probably employed in acts of religious worship, that they received that great and special gift, the miraculous effusion of the Holy

* See note at the end of the lecture.

Ghost, by which they were not only enabled to speak at once various languages, which they had never learned, but fully to understand the spiritual nature of the Redeemer's kingdom, and thus to be qualified to publish the gospel in its purity throughout the world; and by which, also, three thousand converts were made in one day, as an earnest of what might afterwards be expected. We are expressly told that this wonderful event happened on the day of Pentecost, a day which received its name because it occurred fifty days after the second day of the Jewish Passover, or rather of the feast of unleavened bread. From this time they were to reckon seven weeks, or forty-nine days, to the commencement of the Pentecost—This would bring them to a Saturday evening, preceding the Lord's day morning, so that on this morning—the morning of the fiftieth day—the day of Pentecost, in the accurate language of the sacred historian, "was fully come." On this morning, we accordingly find the Holy Spirit was miraculously poured out, producing all the astonishing effects, of which we have an account in the second chapter of the Acts of the Apostles. Now, the gift of the Holy Ghost, after the gift of the Saviour himself, is the greatest ever bestowed on our sinful and ruined race: and when we consider that this most remarkable and miraculous instance, or exhibition of the gift, was made on the weekly return of the day of our Saviour's resurrection from the dead, and made when it is highly probable that the disciples were in the actual observance of that day, as a season sacred to their risen Lord, it seems strongly to indicate that this, in perpetuity, was to be the Christian sabbath: that in the religious observance of this day Christians might ordinarily expect that the special influences of the Holy Spirit would be peculiarly imparted—would be more commonly experienced than on other days—to give a saving effect to the institutions and ministrations of the gospel: Nor ought it to pass without notice, that the history of the church and our own observation demonstrate, that the fact has corresponded with such an indication—The Christian Sabbath has ever been the harvest season, in which, under the influences of the Holy Spirit, souls have been gathered to the Saviour; and the people of God have been refreshed and animated in their Christian course.

3. We have unequivocal evidence that the apostle Paul observed the first day of the week for religious worship, and directed the churches which he had planted to do the same. It is said, Acts xx. 7, that "upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight." You will find by consulting the preceding verse, that at Troas, where this occurrence took place, the whole time of the apostle's stay with the church there, on this visit, was seven days. Now, as it is particularly mentioned that he was "to depart on the morrow," he must have arrived among them in the beginning of the preceding week; and to me it seems highly probable that, although he was in great haste to reach Jerusalem by the day of Pentecost, he consented to remain with them over the sabbath; that he might have an opportunity to preach to a greater number than could be assembled on any other day, and at the same time administer to them the sacrament of the Lord's supper. At any rate, it is clear from the text, that it was a *usage* in this church, to come together on the first day of the week, to celebrate the Eucharist, and for other religious services.

Again. In 1 Cor. xvi. 1, 2, we find this record—"As I have given

order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." It is evident from this passage, that on the first day of the week, in a large number of the churches gathered from among the Gentiles by the apostle Paul, a religious duty was, by his order, to be statedly performed—the duty of making a charitable provision for the poor saints in Judea, then suffering both by famine and persecution. The distance was great between the churches of Galatia, in the north-eastern part of Asia Minor, and the church of Corinth, in Peninsular Greece; and here is a duty which was to be regularly performed, by apostolick command, on the first day of the week, in all these Christian churches, and probably in many others, if not in all, that had been planted by this apostle. The specifick duty was a contribution for the poor; but the reason why it was to be done statedly on the first day of the week, is well explained by Dr. Doddridge, in the following paraphrase of the passage—"When you hold your Christian assemblies *on the first day of the week*, in commemoration of the resurrection of our Lord, which has made that day sacred amongst us, *let every one of you lay something by, in proportion to the degree in which*, by the divine blessing, *he hath been prospered* in his affairs; and let him bring it with him to the place of your publick worship; then *treasuring it up* in the common stock, *that* so it may be ready in one sum, and *there be no* necessity of making any particular *collections when I come.*" The original words, which in our common version are rendered "let every one lay by him in store," Doddridge, you perceive, translates "treasuring it up," and in a note he says—"We render it, 'let every one of you lay by him in store.' But the following words show, that it was to be put into a common stock. The argument drawn from hence for the religious observation of the first day of the week, in these primitive churches of Corinth and Galatia, is too obvious to need any farther illustration, and yet too important to be passed by in entire silence." Now as this epistle to the Corinthians is directed, not only to them, but to "all that in every place call upon the name of Jesus Christ," it may fairly be considered as intimating, that the first day of the week is to be regarded as the Christian sabbath, among all people and "till the end of the world."

4. In Rev. i. 10, we find the apostle John using these words, "I was in the Spirit on the Lord's day." Does any one, I ask, entertain a doubt which day of the week the beloved apostle meant by *the Lord's day?* It is manifest that there was *then* in the church a day, which was so well known and discriminated by calling it *the Lord's day*, that no other explanation was needed to point it out. In fact, it appears that the Christians *then*, knew as well as we do *now*, what day a writer or speaker intended, when he mentioned *the Lord's day* —and it is equally palpable that they, as well as we, could mean by this designation no other than the first day of the week. It doubtless was called *the Lord's day*, because on this day he rose triumphantly from the tomb, completed on this day the work of our redemption—a work more arduous in itself, and more important to us, than the work of creation; and because, for these reasons, he claimed that this day should be regarded as *his property*, and should be observed thenceforth as "the sabbath of the Lord," in all succeeding generations. If then the example of the whole apostolick church, originating, we cannot doubt, in a command from the Redeemer himself—either in the forty days which he

spent with his apostles after his resurrection, "speaking of the things pertaining to the kingdom of God," or in a communication made to them miraculously by his Holy Spirit—for without such authority we cannot suppose they would have established an observance for the whole church—if, I say, the example of the entire apostolick church, thus originating, and fortified by such reasons as I have now, in several particulars, laid before you, is to be an authoritative guide to us, as it indubitably ought to be, then is the first day of the week to be observed, till the end of the world, as the Christian sabbath.

NOTE—to which there is a reference at page 533. "There is great reason to believe, that the sabbath of the Israelites was altered with their year at their coming forth from Egypt, and a short attention to this point may not here be improper. The case then seems to be this. At the finishing of the creation, God sanctified the seventh day. This seventh day being the first day of Adam's life, was consecrated by way of first fruits to God, and therefore Adam may reasonably be supposed to have began his computation of the days of the week with the first whole day of his existence. Thus the sabbath became the first day of the week. But when mankind fell from the worship of the true God, they first substituted the *Sun* in his place; and preserving the same weekly day of worship, but devoting it to the Sun, the sabbath was thence called Sunday. Thus the sabbath of the Patriarchs continued to be the Sunday of the idolaters, till the coming up of the Israelites out of Egypt, and then, as God altered the beginning of their year, so he also changed the day of their worship, from Sunday to Saturday. The first reason of which might be, that as Sunday was the day of worship among the idolaters, the Israelites would be more likely to join with them, if they rested on the same day, than if they were to work on that day, and serve their God upon another. But a second reason certainly was—in order to perpetuate the memory of their deliverance on that day from Egyptian slavery. For Moses, when he applies the fourth commandment to the particular case of his own people, (Deut. v. 15,) does not enforce it (as in Exod. xx. 11,) by the consideration of God's resting on the seventh day, which was the sabbath of the Patriarchs; but binds it upon them by saying—"Remember that thou wast a servant in Egypt, and that the Lord thy God brought thee out of thence through a mighty hand, and by a stretched out arm; therefore the Lord thy God hath commanded THEE to keep THIS SABBATH DAY."—*Kennicot's Dissertation on Cain and Abel*, p. 184.

"VICTORY OVER THE WORLD."

(*Continued from page* 491.)

It here deserves, especially, to be remarked, that it is by faith that we plead and rely on the *promises* of God, as divine realities; and thus become invested with superior strength. Nothing damps the spirits and prevents exertion so much as despondence. This is as true in the business of religion as in any other concern. Now faith, by giving the mind a full belief in the power, providence, and promises of God, inspires it with a strong and well founded confidence of success. Trusting that divine aid will really be afforded, "to help in every time of need," the believer is encouraged to make resistance with vigorous and determined resolution. Confiding in the declaration that "all things work together for good to them that love God," he is not over solicitous about the consequences of any action which it is plainly a duty to perform. Realizing that his heavenly Father has the hearts of all men in his hand, he fears not "what man can do unto him," and cheerfully attempts every incumbent duty, trusting and looking to the divine power and Spirit to crown it with a blessing.

Faith is the reliance of the soul upon God, and it is to this that the promise is made—"Whatsoever ye ask, in my name, *believing*, ye shall receive." As it is an exercise manifestly suitable and proper in itself, so God is pleased with seeing the creature trust and depend upon him; and therefore really gives

those aids which, without these acts of trust and confidence, would be withholden—He gives strength, he gives resolution, he gives courage, he gives comfort, he animates and quickens, he supports and upholds—He giveth more grace—more faith. He enables the believing mind to view still more fully, and realize still more sensibly, the great truths and objects which have been described. He gives the comfortable and sweet recollection of the effects of this grace; till, at length, a victory over the world is rendered, in a great measure, habitual; and the Christian is enabled to "live by faith and not by sight." He acquires a kind of sacred habit of looking to eternity, for the motives and the reward of all his actions. Faith surrounds him with the realities of a future world, and presses them on his view. The light of eternity seems to shine on every thing he beholds, and it appears little or great, valuable or worthless, desirable or detestable, just as by this light it is represented.

Let us now very briefly advert to a few particular instances, in which the truth of our statement is exemplified, that thus it may be, at once, the more clearly illustrated and rendered the more practical.

1. An excessive attachment or devotion to the lawful business or possessions of the world, shall furnish one example. These, as already intimated, are most dangerous enemies to our spiritual prosperity—They are apt to engross those thoughts and affections which ought to be employed on higher and more desirable things. But when viewed in the light of faith, they lose their fascinating charms. They appear, not as our portion, but as our trial. Faith represents to us the present life only as "a pilgrimage" Let this be made a reality to the soul, and the riches of this world will appear desirable, chiefly as they may serve to increase our usefulness, and thus contribute to forward our journey heavenward, and to help our fellows on the road. They will appear dangerous—awfully dangerous—as far as they have a tendency to make the believer forget his destination. He will, therefore, view wealth as he views a doubtful friend, and will be jealous how he trusts it with his affections. The high and unspeakable glories of the heavenly state, which faith presents to his mind, tarnish the most splendid possessions of time—Their value is sunk; they appear unworthy of high affection:—they are seen to be base and mean, in comparison with the possessions to which the believing mind aspires. In the light of heavenly glory they appear like the atoms which quiver in the noontide blaze. And even when he who is in the exercise of faith, is using his lawful endeavours to obtain a competency of the world, he will have his heart and affections on a higher object. Hence, although he will be active in his proper calling, because it is ornamental to religion, and necessary to his support and usefulness in the world, yet he will be careful not to be absorbed by it, because he realizes that it is not his portion, nor the source of his best enjoyments.

2. It is equally true, on the other hand, that faith gives its possessor a victory over the wants of the world. As it substantiates eternal things to the soul, it must of course make the want of those which are so infinitely inferior appear inconsiderable. Oh! how little, in the vision of that soul which has an unclouded prospect, and an humble confident expectation of the high and holy and endless enjoyments of the heavenly state, do the dross and the dregs of time appear. Then it is seen that there is but a little—little space—indeed, before present circumstances will be a matter of no consideration;—

before it will be found, that to have loved God and trusted in the Saviour, was all that was essential. Nor is it any exaggeration to say, that the poorest Christian, in the exercise of faith, actually and often looks with pity on the affluent sinner, whose heart is set supremely on the pageantry of time; and thanks his God, who by assigning to him a different lot, has taught him to prefer a better portion. This is beautifully illustrated in the close of the 73d Psalm, where St. Asaph describes the manner in which he obtained a complete and triumphant deliverance, from a temptation to be envious at the prosperous condition of the wicked.

3. The exercise of faith enables the Christian to get the victory over the opinions of the world. When we can have a deep and impressive sense that we are acting under the immediate eye of God, who approves the action, and have a firm and unshaken trust that he will shortly vindicate and reward it, in the view of angels and men, the breath of our fellow worms affects us no more, than the passing stream affects the rock against which it breaks. The soul is absorbed in God:—It is acting for him, and not for man. It is looking for approbation from heaven, and not from earth. Man loses his importance, and God becomes all in all—Yes, verily, in the lively exercise of faith, we may go about the discharge of duties against which the world clamours ever so loudly, or reproaches ever so keenly, with an easy and cheerful mind. We may discharge them not only with composure, but with comfort. We may stand unmoved by the torrent of fashion, the dignity of station, the glitter of wealth, and the awe of power. Single and alone, shall he who feels the influence of this faith, withstand the rudest onset from the most numerous foes. Firmly and perseveringly shall he plead the cause of virtue, and act the part of integrity, in any circumstances in which Providence shall have placed him, or to which duty shall have called him. In no situation will he be ashamed of the name, and the character, and the conduct of a Christian; for he values these, and knows that God values them, infinitely more than any other objects of human estimation. To *be reproached for the name of Christ* he will account happiness—*To suffer as a Christian* he *will not be ashamed, but will glorify God on this behalf.* Note the declaration of the apostle Paul—"I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake." Read, too, the whole of the eleventh chapter of the epistle to the Hebrews, which begins with that striking description of faith already illustrated, and which, throughout, contains a forcible and direct testimony in favour of the doctrine inculcated in this essay.

In the recollection of what has been suggested, it will probably be suitable for many a professing Christian to indulge such a meditation as this—"Here I perceive both the cause of that lamentable short coming in duty with which my conscience accuses me, and the only way in which it can be removed. I have failed so much and so often, because my faith has been so weak, and so little in lively exercise; and I must endeavour to act a more becoming part, by seeking for greater degrees of this excellent grace. Alas! how excessively has my heart been attached to the world? How much have my affections been wedded to it? How solicitous have I been about it?—how desirous to obtain it?—how fearful of losing it? How have I suffered my mind to be burdened with sinful care, and embarrassed, torn and perplexed, by the anxieties it has produced? To the want of a lively faith, I am to attribute this. Had I seen the

importance of eternal things, in all their vast extent; had I duly considered how earthly possessions and concerns will appear in the hour of death and at the day of judgment, they could not have acquired such an ascendancy over me. I should have been diligent in business, because it was my duty, but the world would not have stolen away my heart. 'Lord increase my faith.' Then shall the possessions of the world, and all its business and pursuits, lose their unlawful empire over my affections, and I shall "use the world as not abusing it, knowing that the fashion of this world passeth away."

FOR THE CHRISTIAN ADVOCATE.

"*Thine eyes shall see the King in his beauty.*"—Isa. xxxiii. 17.

I.

All glorious is my King,
Immanuel's his name!
His wondrous love I sing,
His wondrous grace proclaim;
'Tis wondrous grace indeed to me,
I "in his beauty" Jesus see!

II.

Directed by His Star,
A heavenly babe is found;
A manger is His bed,
With swaddling clothes He's bound:
Transcendent beauty here I see,
My God assumes this form for me!

III.

From sacred Olivet,
What truths his lips impart!
Blessings unnumbered pledged
To all "the pure in heart:"
Behold the grace! to me, my God
Points out the "straight" the heav'nly road.

IV.

Astonish'd I behold
Thy pow'r, Almighty Lord;
I see the leper cleans'd,
The palsied man restored
"And stand erect!" Thy word he hears,
And to his house his bed he bears:

V.

The filmed eye, which ne'er
Receiv'd a beam of light,
Is open'd by thy pow'r,
To all the bliss of sight;
I see the lame man, leaping home,
And hear the praises of the dumb!

VI.

E'en terror's king himself,
Confesses Thee his Lord;
And yields his victim up,
Whene'er he hears thy word
"Arise! come forth;" the dead revives;
He quits his shroud—again he lives!

VII.

And yet Thy love, my King,
Is equal to thy pow'r;
My sympathies awake!
My trembling soul adore
Jesus!—a man of griefs for thee,
The Godhead's fulness bodily!

VIII.

How tender to his friends!—
In condescension sweet,
The Lord of glory stoops
To wash his peoples' feet!
Lord, I am all defil'd with sin,
Oh wash me too and make me clean.

IX.

What sorrows him beset!
What agony profound!
He swet "great drops of blood"
Fast falling to the ground,
And all for me; and watch'd and pray'd,
And "had not where to lay his head!"

X.

But lo! a crown of thorns
Circles his sacred head!
With robe and sceptre mock'd,
He's to the judgment led;
Why is that shout? the words decide—
"Let Israel's King be crucified."

XI.

Then what terrifick sights
My staring eyes appal!
Stretch'd on a bloody cross
I see the Lord of all,
Taunted, revil'd, by friends denied,
Wounded his hands, his feet, his side!

XII.

Nature beholds the scene
With wonder and affright;
Earth trembles, groans, and quakes;
The sun withdraws his light;
The temple's vail is rent in twain;
Dead saints arise and walk again!

XIII.

In agony, He prays,
(What love and beauty too!)
"Father! forgive the sin,"
"They know not what they do;"
And "it is finish'd," now he cries!
And for me "bows his head" and dies!

XIV.

But vain thy efforts, death!
Vain all thy mighty bars!
"The dead revives again;"
Silenc'd be all my fears!
I now a glorious vict'ry tell—
King Jesus conquer'd death and hell!

XV.

He rides upon a cloud,
In sight of gazing friends:
Open ye gates of light!
For he to heav'n ascends;
And there he reigns and intercedes;
For me and all his people pleads.

XVI.

All beautiful to me,
As Prophet, Priest, and King!
Let all thy beauty see,
That all thy grace may sing;
To see thy beauty, "still there's room,"
"And whosoever will may come."

THEOPHILUS.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

NOTES OF A TRAVELLER.

(*Continued from page* 499.)

London, June 8, 1828.

Sunday.—I did not expect to find this day much regarded in this vast metropolis; and though it is certainly less outwardly respected, than in our own city, yet upon the whole, so far as the *morning* is concerned, there is but little difference in those parts of the town through which I passed. Here and there you see a huxter of eatables, or a hawker of canes and other small articles in the street, but the shops are closed as much as with us, and most of the people seem going to church. I determined to worship at Rowland Hill's chapel, and as this is at some distance from my lodgings on the Surrey side of the Thames, I had an opportunity of seeing something during my walk. The first thing I noticed was the Sunday school children. I met a number of companies of them, both of boys and girls. Each school had a peculiar uniform, as I have before mentioned, and they marched in regular double file after their teachers, from the school-rooms to the church. I saw also a funeral passing by; the train of black carriages drawn by black horses, with great black plumes on their heads, and strips of black cloth hanging from their backs, brought to my mind a similar exhibition mentioned by Pope:

"They bear about the mockery of wo,"
&c. &c.

On my way I passed through Temple Bar and the Temple. Temple Bar is a heavy stone archway, which crosses the street and separates the Strand from Fleet street. Besides the great arch for wheeled carriages, it has two posterns for foot passengers. It is the only gate in the old city boundaries now remaining. When you pass from the Strand to the East through this gate, you enter *the city;* though the largest and finest part of *the town* is on the west of Temple Bar. Stone statues of distinguished persons are in niches over the gateway. Here, in other times, was exhibited the horrible spectacle of the reeking heads of persons executed for high treason. The Temple—thus called because the houses were formerly occupied by the Knights Templars—is a vast assemblage of buildings, between Fleet street and the river, and as you know, are occupied principally by lawyers. I crossed the Thames by Blackfriar's bridge, a noble stone structure. The citizens of London unanimously voted that this bridge should be called William Pitt, but scarcely any one knows it by that illustrious name. It commands a fine view of St.

Paul's cathedral, the Monument, the Tower, and several other publick edifices. Surrey chapel, which is near half a mile from the river, is an ugly angular building, but will contain a very large number of worshippers: I found it full to overflowing. Though sorry to learn that Mr. Hill was absent, yet I was glad to find that the celebrated Mr. Jay of Bath was to take his place. The first part of the service, which was in the form of the English church, was read in a very indifferent manner by some young man in white robes. The prayer before the sermon was extemporaneous, and by Mr. Jay: it was excellent—short, fervent and appropriate. The sermon afterwards was good, but I did not think it very extraordinary. Mr. Jay did not read his notes: he was a good deal monotonous and used little or no gesticulation. In the afternoon, before *meeting*, I took a walk to Hyde Park, where I understood I should see all the nobility, gentry and rabble collected, in their best looks and attire. I felt however somewhat scrupulous, at making this desecration of the Sabbath.

If the morning in the city exhibited some symptoms of attention to the religious observance of the Sabbath, the afternoon, at the court end of the town at least, seemed devoted exclusively to pastimes and sports. Hyde Park contains about 400 acres of ground, has an artificial pond of water in it called the Serpentine river, and abounds in fine trees and gravel walks. There is a wide dusty road round part of it, for carriages and horsemen. Here the nobility and gentry drive their equipages up and down some half a dozen times, apparently for the mere purpose of exhibition, though under the pretext of "taking the air in the Park." It seemed to be a point of the utmost moment with them, who should display the finest coach, and the greatest number of liveried servants that could hang upon it on the outside. Besides a footman extra on the coachman's box, I saw three or four holding on behind, all in cocked hats, and bedizzened in gold fringes and lace. The cockneys and *noble* dandies who rode on horseback after some of the carriages, were truly ridiculous, in their affected manners and extravagant dress, and the huge bunches of hair, called mustachios, which hung under their noses. Some of the gigs or phætons were driven by females: these seemed to have laid aside, with the decorum and delicacy of their sex, as much of their female attire as possible, being dressed in broadcloth, and small, round beaver hats—their position in the carriage, their manner of holding and managing the reins, and their style of cracking the whip, was all *secundem artem*. May such false and masculine manners be always confined to high life in London! The pedestrians which thronged Hyde Park and Kensington Gardens presented a motley group. The men, women and children, like the tea-pots at Blenheim, were of all shapes, sizes and colours; though the fat, short and rosy seemed to predominate: in the parks, and the ways leading to them, there were many ragged, dirty, drunken, disgusting objects —all London seems to have disgorged itself—

"Her myriads swarming thro' the crowded ways,
Master and slave, old age and infancy,
All, all abroad to gaze——."

The profanation of the Sabbath by persons in high life is notorious; and this, like all other profaneness, proceeds from one degree of enormity to another; until at last it shows itself in such outbreakings, that publick authority and a regard to publick morals interpose, to repress the wickedness. Bishop Porteus, I think, once felt himself obliged to interfere, when the no-

bility, by their balls and concerts, shamelessly violated the sanctity of the Lord's day. Spiritual wickedness in high places, alas! is not confined to England. If the nobility of the country thus set a bad example, what can be expected from the common people.* I could not help whispering aloud, "Vain pomp and glory of this world, I hate you." I hastened from this place of abomination to a chapel near my dwelling, and heard a good, plain, practical discourse from the pastor. The chapel was but very thinly attended, and from what I can learn, the chapels generally are not so well filled as the churches of the establishment.

Monday, June 9th.—I spent all the morning with my kind and obliging friend, Mr. Gray, at the British Museum. I examined slightly the library of MSS. which appears to be very extensive: most of them are very handsomely bound, and neatly arranged in a saloon erected for their reception. We thence passed to the room just finished for the reception of the books collected by his late majesty, George IV. It is the largest and most magnificent apartment I have seen. I saw also at this time the chambers containing the antique vases: among the number is the celebrated Portland vase, which has elicited so much ingenious speculation from Darwin, in his Botanick Garden. You will find his remarks in a note on the lines

"Here bid Mortality rejoice and mourn
O'er the fine forms on Portland's mystic urn."

This vase was found about the middle of the sixteenth century near Rome, in a sepulchral chamber: the material of which it is formed is glass; the figures on it, in bas relief, are white, raised on a ground of blue glass. It is supposed that the figures have been made by cutting away the external crust of white opaque glass, in the manner that fine cameos are produced; if so, it must have required the delicate labour of years to finish. No satisfactory elucidation, with regard to the subject of these figures, has yet been given.

I examined also a variety of organick remains, supposed to be of antediluvian origin, particularly the celebrated fossil human skeleton imbedded in limestone, from Guadaloupe. A high antiquity has been denied to this skeleton by some geologists. Cuvier and Jamieson both consider it a petrifaction of comparatively modern formation; while others conclude that the skeleton is as genuine and ancient a fossil as any shell or bone in existence. Some of the bones are dislocated and broken. What a scene of terrifick and awful desolation does the narrative of the deluge in the Bible convey! Who does not tremble when he contemplates the scriptural character of this dread transaction! In examining these reliques of a primeval world, they almost seem reanimated —the bony fossil starts to life, and conjures us in mysterious mutterings to flee from the wrath to come. How solemn to walk through this valley of death! The very stones cry out "The Lord reigneth; righteousness and judgment are the habitation of his throne."

From the Museum I went with Mr. Gray to the Royal Institution, celebrated throughout the world as the scene of Sir H. Davy's experiments on the alkalies. I was here introduced to Mr. Faraday, whom I found exceedingly affable and communicative. Mr. Faraday has enriched chemical science with many brilliant discoveries; and I

* There is a colossal statue of Achilles, cast from the guns taken at the battles of Vittoria, Waterloo, Salamanca and Toulouse, standing at the entrance to Hyde Park: it is dedicated to Lord Wellington, and the other persons who fought at the places mentioned on the pedestal. This, I thought with the preacher, "is also vanity and a great evil on the earth."

was now as much pleased with his gentlemanly manners, as I before had been interested by his philosophick researches. He showed me, at my request, some of the original instruments in electro-magnetism, which he had invented, and which first turned my attention to that curious subject. I saw also, in ruins, the great galvanick battery, which has made so much noise in the chemical world—Mr. Children's famous calorimotor, and the original instrument with which Cavendish ascertained the composition of water. Other contrivances of this great man were also shown me: they are all of a rude construction. The laboratory of the Institution is much smaller than I expected to find it: it is, however, very convenient. The general lecture room is the best I have yet seen. The apparatus is by no means so extensive as it is in many of our own institutions.

I went also to-day to see a large bazaar, in which all kinds of merchandise is exposed on tables for sale: females are the superintendents at every stall. A vast many ladies daily throng this place, and render it, of course, a fashionable lounge. This bazaar is in Soho Square, in the centre of which there is a large area planted with trees and shrubs, and ornamented with a statue of Charles II.

The Burlington Arcade, in Piccadilly, is another place worth looking at: though more extensive, it resembles the arcades in America. Regent street, which is near this last place, is perhaps the most magnificent street in the world: the houses are built in various styles of architecture, and are all covered with a kind of cement, which gives an uniformity to the whole. Being now somewhat familiar with the west end of the town, I may say a word with regard to its general appearance. As for the variety and splendour of the shops, I cannot say I was struck with them. Indeed I think that some near St. Paul's exceed any here in magnitude and beauty. It must be the *number*, and not the peculiar beauty of any one, which has thrown so many travellers into such raptures on this subject. Though London cannot boast of fine streets, it is adorned with many large and beautiful squares: these are plots of ground, generally with spacious and handsome houses built on every side: in the middle there is a garden enclosed by a handsome fence, within which there is always fine shrubbery and gravel walks, and sometimes little fish-ponds and statues. These gardens are visited by the inhabitants of the neighbouring houses and their friends. These squares are delightful places of residence. Why are they not introduced into the towns of the United States?

Tuesday, June 10.—This morning, at 9 o'clock, I went to hear a lecture at the Royal Institution, by T. W. Brande, esq. successor to Sir H. Davy. It was one of the last of his course on chemistry, and was illustrated with but few interesting experiments. Mr. B. is a fluent but not a very agreeable lecturer: his class consisted of about one hundred students.

In walking through a multitude of streets to-day, I did not find the number of beggars to be as great as I expected. There are, however, certain contrivances to get a few pence, which are unknown to us: for example, in almost every place where there is a pathway across a street, a man or woman stands, like Macbeth's witches, with a broom, with which some of the dirt from the path has been swept; and you are accosted, if you cross over in that place, with "Sir, remember the *sweeper*." In a muddy day, the demands of this kind on your purse are almost incessant. Again, when you get into a hackney coach, a man opens and shuts the door, for which you must pay any thing "your honour pleases." The hackney coaches are under

excellent regulations, but in neatness and speed they are inferior to our own: the floors are not carpeted, as with us, but covered with straw, which, even if *uninhabited* by vermin, is very unpleasant for light shoes and silk stockings.

In the evening, near my lodgings, I observed a crowd surrounding two little ballad singers. Singing is a method often resorted to here, for obtaining a pittance. The musicians on this occasion were a boy and girl, both looking wretchedly poor; their voices were sharp but not unpleasant. I thought they seemed more in a humour to cry than to make merry. As the crowd passed by these little singers in the street, inattentive alike to their lightsome or melancholy strains, the following scripture passage seemed happily illustrated, where the children in the market place sang, "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented."

Wednesday, June 11.—To-day, in company with my friend Mr. S. from Philadelphia, who had parted from me in Derbyshire, I visited Westminster Abbey. The exterior of the Abbey is in some respects very much like that of York Minster, though by no means so sublime and commanding. On entering the building we first—that is, after paying the porter our fee—examined the Poet's corner, and then in succession, under the direction of a guide, the other objects of curiosity. In the Poet's corner is a monument in memory of that great natural philosopher and divine, the celebrated Dr. Hales. He first led the way to the beautiful and brilliant discoveries in *pneumatick chemistry*. On more occasions than one, he refused high preferment in the church, in order that he might attend to his humble parochial duties, and at the same time continue his scientifick pursuits. The annals of biography cannot furnish perhaps a character more marked by the union of great humility with the active virtues.* As you have Irving's glowing description of this wonderful place, I will only detain you a few minutes in it. There is such a variety of objects here, that it would be impossible for me to give you any correct description, even of those which are the most worthy of admiration. I soon became bewildered and confused. The impression made on my mind by one monument, was soon effaced by a succession of others, which were equally worthy of notice; so that I at last left the Abbey with a complete jumble of imperfect thoughts and images, and with but very few distinct ideas of any thing. As I wandered up and down the long aisles of the cathedral, surrounded by the tombs of princes, prelates, poets, historians, statesmen and warriors, men distinguished for great talents and patriotick valour, the thought in the words of Pope was forced upon my mind—

"How lov'd, how honour'd once, avails thee not,
To whom related, or by whom begot:

* What Christian in contemplating the character of Dr. Hales, does not feel a glow of enthusiasm, as he perceives the holy influences of religion triumphing over a mind vigorous by nature, elevated by genius, and refined by cultivation. What has been said of the great Boerhaave, another Christian philosopher and chemist, may be applied to him, "There is something very imposing in the control which a strong intellect exercises over every thing with which it comes into contact, in the extent of its researches, and the boundlessness of its aims. Men struggle long against subjection to physical force, but they yield a ready obedience to the power of genius. When genius, therefore, submits to the silent and persuasive influence of religion, when the man of learning no longer boasts of his intellectual riches, but magnifies that Power which is above every power, and lays his treasures at the foot of the cross; we seem to find, in this triumph of Christianity, a most convincing evidence of its truth, and a strong inducement to acknowledge its obligations."

A heap of dust alone remains of thee:
'Tis all thou art, and all the proud shall be."

The finest monument, in my estimation, is one to Lady Nightingale. It represents, in white marble, a tall figure of Death, coming out of a tomb: he is in the act of throwing his dart at this lady; and her husband, with outstretched arms, is endeavouring to avert the blow. The expression of the countenances is affecting indeed: I never thought before that marble could be made to *speak*. The monument to Major Andre is pretty: the head of Washington, and that of some of the other figures has been broken off. I know not how it is in reality with others, but for myself I did not feel those thrilling emotions, while gazing upon these mementos of the departed great, which I expected to experience. I was not indifferent; but then I could not help saying to myself, "Is this all." Under the flagging, in the centre of one of the aisles, are deposited, side by side, the remains of the two great rival statesmen, Pitt and Fox: two plain slabs of stone cover their mouldering bodies; on one is merely the initials C. J. F.; there is no inscription on the other—For on inquiring of the guide where Mr. Pitt was buried, he replied that I was standing over his grave—Scott's appropriate lines on this subject came into memory:

"Drop upon Fox's grave the tear,
'Twill trickle to his rival's bier.
O'er Pitt's the mournful requiem sound,
And Fox's shall the notes rebound.
The solemn echo seems to cry,
Here let their discord with them die."

The tomb of Mary, queen of Scots, and that of Queen Elizabeth, were interesting. In one apartment there are wax representations of some great personages, in their *identical robes*. I was taken with that of Lord Nelson, in the clothes he had on when he received his mortal wound: a pin is stuck into the coat sleeve, to mark the place where the fatal ball entered. There were a vast many old and ragged *flags*, taken by the English on several occasions, hanging about, and disfiguring many parts of the grand cathedral.

From the Abbey we went to the House of Lords, and heard Mr. Brougham (pronounced Broom) make a speech before the Lord Chancellor: he spoke fluently, but I thought there was nothing remarkable in his address—perhaps the subject would not admit of it. The wigs and gowns of the lawyers and the chancellor, were to me quite ridiculous. Mr. Brougham frequently addressed "their *Lordships*," though no one but the chancellor was present in the court. The hall of the House of Lords is quite a common looking place; by no means so showy or convenient as the senate chambers, in many of our state-houses. The throne, however, because it is a *throne*, was interesting to me as a republican. In the evening I stepped into Covent Garden theatre, where a few minutes sufficed to convince me of the absurdity of calling such places schools for morals. I left the place in disgust, some time before the piece was over.

Thursday, June 12th.—I passed the morning in viewing various parts of the town. At the Museum, where I spend a few minutes almost every day, I examined some of the antiquities, particularly two immense sarcophagi of stone, covered within and without with hieroglyphics. Near these stand two colossal heads of Egyptian sphinxes, which must have cost great labour and expense to transport. I saw on this occasion also, the original of the great Magna Charta, in the library: the person who wrote it was certainly not more of a *penman* than myself. At 6 o'clock I dined with the Royal Society, and had the honour, as I was afterwards told to consider it, of being at the head of the table next the president,

with a nobleman below me. I found Mr. Gilbert, the president, who is also a member of Parliament, a very affable man, and highly curious about every thing relating to America. He said that he rarely saw an American without blushing for his country: he was always reminded of the wanton destruction of our publick property at Washington city, during our late unhappy war. The behaviour of the English soldiery on that occasion was worse, he said, than Gothic or Vandal barbarism. Mr. Gilbert is highly distinguished as a mathematician and natural philosopher, and succeeded Sir H. Davy as President of the Royal Society: he was one of the first patrons of Sir Humphrey, before he was known to the world. Sir Everard Home was also very agreeable and polite: he unfortunately, however, *swore* now and then. We had a long talk together on the *doubtful reptiles* of America: he gave me his card, with a request that I would call on him, as his age and occupations prevented him from making visits. There were a number of eminent men at the table. A clergyman, the Rev. Mr. Connybeare, returned a very short grace after meat, just before we drank the health of the king, which is always customary on these occasions. Dr. Wollaston and Sir H. Davy were both absent. After dinner, at about half past eight, we all adjourned to Somerset House, where are the rooms of the Royal Society. Here I had the pleasure of witnessing one of their sessions. An ingenious, though dull paper, on friction, was read. The room is hung round with a number of the portraits of great men: that of Dr. Franklin held a conspicuous place among them. Before the Society met, I was introduced by my friend Mr. Children, who is deservedly held in high estimation here, both as a man of science and as a gentleman, to the Society of Antiquaries. The business of this association, from the papers I heard read, seems to be, to preserve all the ancient records, and to notice all the ancient ruins of Britain. Our publick meetings to-night ended, as usual, with something to eat and drink; tea, coffee, and sandwiches were the refreshments.

Friday, June 13.—I went to-day to see my old American acquaintance Mr. W., who has accumulated a considerable fortune by medicated vapour-baths. His establishments, both in town and country, are very commodious. As his house in the country is near Kensington Gardens, about three miles from town, I had an opportunity during our ride, to see what may be called the outskirts of London. There are many fine publick buildings near the New Road, along which we passed for some distance. The London University is in this direction: it will be a grand edifice when finished, and it is now almost completed. There is a strong opposition to this institution, by some of the nobility and the members of the established church. They have organized a college, to be erected in London, in opposition to it. The Duke of Wellington is one of its principal supports. A friend told me that he heard the Duke's speech at a dinner, which was made to consult on the ways and means of establishing it. The Duke commenced his address by saying, "Religion is the basis of all sound education."* The deficiency in the religious instruction of the pupils is the ostensible reason of the opposition to the London University. It is established by dissenters, and in-

* The late duel of the Duke of Wellington, and his publick violation of the Sabbath, by attending, in company with the Earl of Dudley, a concert given by the Countess of St. Antonio, on the evening of that day, seem to imply that he has either had a very unsound early education, or has miserably misimproved one founded on religion.

struction in religion forms no part of their plan.

The environs of London differ very much from the environs of our American towns. Here the finest dwelling houses are to be seen: the rabble and the low and the abandoned, inhabit, for the most part, the central portions of the city, which you know is the reverse with us. I visited the king's palace at Kensington, and the gardens. The palace is paltry, as an establishment for a king: he, however, never resides here: it is now occupied by one of his royal brothers. The gardens, or rather grounds, are picturesque, and beautiful indeed. I was delighted with a walk under the deep shade of the large elm trees, which stand on each side of broad gravel paths, some serpentine and some straight, extending in every direction for miles, from the centre of the grounds. I saw but few flowers, though there is a fine hot-house.

Saturday, June 14.—This day I devoted to the Tower, and that part of the town in its neighbourhood, which I had not yet visited. After passing through Temple Bar, I had the pleasure of seeing the two large semi-human figures, of which I had often heard, at the clock of St. Dunstan's church: they were in the act of striking the hour on the bell, with their clubs. Passing by St. Paul's and getting into Cheapside, I stood under the sound of Bow bell, and I hope you will find on my return that I am not thereby converted into a *Cockney;* an effect, which it is said it produces on many Londoners, who live near Bow church. Going by the Mansion House into Lombard street, which is full of the houses of private bankers, I turned to the right towards the river, and then passed through little Eastcheap, to see the Boar's Head, the celebrated resort of Falstaff, and what are called his merry companions. Near this is the *Monument*, built after *the great fire:* it is a fluted pillar, built much after the fashion of Pompey's pillar near Alexandria. It did not strike me to be as beautiful as the column in Blenheim Park. It is constructed of Portland stone, the material commonly used for the publick buildings here. In elevation it is more than 200 feet, and therefore exceeds in height the famous pillars of Trajan and Antoninus. Though unfortunately located for effect, it stands on the very spot where the fire broke out in 1666, which destroyed a great part of "this protestant city."

From the Monument I went to the famous, or infamous, fish market, close by, called Billingsgate. I expected to hear and see that which would not be very agreeable; but the visit was much the same as going into our fish market at Philadelphia, except that there were more drunken women. Here I may add, that I now see more drunken women in one day, and every day, than I ever did in my whole life before. Drunkenness generally, I have no hesitation in saying, prevails more extensively among the labouring class here, than within the United States. The English, therefore, have quite as much need of temperance societies as we have at home. Near Billingsgate, on the banks of the Thames, is the new Custom House, a large splendid building of stone; and a little further down the river, is the Tower. I was somewhat disappointed to find *the Tower* a collection of old houses—in fact a small town, enclosed by a wall and ditch, rather than one or two large edifices. What is called the White Tower, and which is the old place, connected with so many interesting facts in history, is quite small. I entered the open space near the White Tower, by a gateway, furnished with a portcullis, one of the few remaining articles of defence of this kind yet extant in this country. It is nothing more than

an iron grate, with sharp points at the bottom, which moves up and down before the gate, like a window sash. Here I was met by one of the warders of the Tower, who offered to be my guide. I was disposed to laugh at the oddity of his dress, for he seemed as if just escaped from some theatre, or mountebank exhibition. His round flat cap, with party coloured ribands, his red petticoat-looking coat, marked with G. R. on the back, his broad laced girdle, and the quantity of lace with which he was bedizzened, made him truly ridiculous. This dress, however, has antiquity in its favour, for it is said to have originated with Henry VIII. I cannot find time to describe the lions, and all the other wonders of this place. Those which interested me most were, the Spanish armoury, the Bloody tower, where Richard III. strangled the two royal children, and the chamber which contains the crown jewels. The present king's crown, said to be the *richest* in Europe, cost about a million sterling; there is no very large diamond in it, but it has a most magnificent ruby and sapphire; besides being absolutely *covered*, or frosted, with small diamonds, rubies, pearls, and emeralds.

The sapphire is two inches long, and nearly as broad; and the rock-ruby once belonged to Edward the Black Prince, and was worn by Henry V. very foolishly, I should think, at the battle of Agincourt. This splendid crown is placed on a pedestal, under a glass cover, which is made to revolve, so as to display every part of it in succession. There are a number of other crowns among the regalia, most of them rich in jewels. The golden orbs and sceptres, the chalices, dishes, tankards, spoons and salt cellars, are all wonderfully fine. If one should judge of the quantity of salt used by the people in old times, from the size of their golden vessels for holding it, their consumption of that article must have been enormous. The apartment in which these jewels are displayed, has no windows, but is very well lighted by a number of large Argand lamps. All the fine things are behind large sashes of glass, so that no second Colonel Blood shall be able to snatch them away. The old lady who presided at this exhibition, began to tell in measured mood, her oft repeated story respecting each article, as soon as I entered. After making several fruitless inquiries of her, I let her talk on to the end, without interruption or further attention, while I gazed at the royal gewgaws. As a mineralogist, I was delighted with this splendid display of precious stones. In many cases, the difference in the colour of the jewels is very ingeniously and happily contrasted; the rich red of the ruby, the brilliant blue of the amethyst, the glowing yellow of the topaz, and the pale green of the emerald, were all beautifully relieved by the pure white of pearls, and the transparent splendour of diamonds.

As to the lions, and other wild beasts confined in the Tower, I can say nothing in praise either of the animals themselves, or the manner and place of their exhibition. The whole concern I think disgraceful. If there must be a royal menagerie, it ought certainly to be in far better style than it is, in this confined and dirty place. On the whole, I left the Tower a good deal gratified, if not instructed.

After dining at a chop house in the neighbourhood, I sauntered homeward about dusk, regarding but little the busy crowd by which I was constantly surrounded. The Tower and its various objects completely engrossed my thoughts. The figure of Queen Elizabeth, in the *very* robes worn at Tilbury camp, the thumb-screws, and other instruments of torture taken from

the Spanish armada, and the axe by which Anne Boleyn was beheaded: these, and the images of a thousand other *trophies*, with their historical connexions, came up in review before me; but most of all I pondered on the crown jewel room, and its unrivalled splendours. A few hours before I left you all in America, I wrote for the Album of a young female friend, the following lines; and the recollection of them at this time, was calculated to suppress any disposition, I might have had to covet—

THE PEARL.

There is a treasure richer far
  Than all the jewels of the earth—
With it the diamond can't compare,*
  And coral loses all its worth.

The gold of Ophir, glowing bright,
  The onyx and the sapphire blue,
The ruby, with its rosy light,
  The Ethiopian topaz too—

Oh, these are all but light and mean,
  When weighed against this radiant stone;
A favour'd few alone have seen
  This precious PEARL, of price unknown.

Its name is Wisdom—but its worth
  The proud and worldly wise condemn;
The meek and lowly of the earth
  Alone secure this heavenly gem.

One glorious ray of light divine
  Will show thee where it sparkling lies:
Then haste to make the treasure thine,
  Delay may rob thee of the prize.

KITTREDGE'S ADDRESS.

(*Concluded from p.* 502.)

But, Sir, the vender tells you again that he withholds the cup from the drunkard. So perhaps he may. He will furnish the cup till the wretch is made drunken, and then refuse him till he is sober again. But, Sir, this is too late; and his refusal comes when it can do little or no good. The crime is already perpetrated. The guilt is already incurred, and in vain does the vender attempt to escape. But it is not true, that he withholds the cup from the drunkard. Every retailer does sell to the drunkard, and however well meaning he may be, he cannot carry on this trade without contributing to the support of intemperance. And, Sir, this traffick should be abandoned by the Christian publick. Conscience should be allowed a triumph over interest and custom, and the merchandise of spirits should be classed with the merchandise of blood. No Christian should contaminate his hands and his soul, with this most destructive and demoralizing commerce. And, Sir, I am happy to say that many merchants have lately viewed this subject as they ought, and forsaken the trade as being a curse, revolting to the feelings of patriotism and Christianity. They have given a noble example of the triumph of principle, and one that deserves the universal approbation of the Christian community.

But the retailer is not alone. He is but a subaltern in that mighty army of the agents of intemperance, which is scattered through the land. He is the immediate instrument of the ruin which spirituous liquors occasion, but the wholesale dealer, although one grade above him, is equally a partaker of the guilt. He supplies the numerous streams which issue through the land, laying waste every thing in their course. Sir, could the vender learn the history of a single hogshead of this liquid; could every drop return to him, and give a faithful account of the effects it had produced, he would shudder at the

* In the book of Job, chap. xxviii. v. 16, 17, 18, and 19—of which these stanzas are a paraphrase, the Hebrew word translated crystal, I have no doubt means diamond. It is by no means certain what the words really mean, which are here rendered corals, pearls, rubies, and topaz. Such names are often ambiguous even in Greek and Latin, and no wonder if they be more so in Hebrew; but that precious stones are meant, there can be no doubt. Arabia, we know, abounds with them, and they were the chief commodities in which the Arabian merchants, from Sheba and Raamah, trafficked with the inhabitants of Tyre. (See Ezek. xxvii. 22.)

narration. Could he collect before him, and be enabled to see the crime, the disease and death, the poverty and distress, to count the tears and hear the groans which every cask of spirits occasions, he would revolt with horror from the trade. But he may conceive it. Let him learn the history of intemperance, and then let him reflect that he is constantly engaged in spreading its horrors—that he is supplying, from day to day, the liquid fire that is scattered by an army of retailers through the land, scorching and destroying every thing within its reach, and he will be constrained to pronounce it an unholy and unchristian occupation. And let the distiller remember that he stands at the head of the stream, and lets loose the flood-gates to deluge and destroy; that his occupation is to poison the land, and that the more he does, the more wretched is the world, and he will not find one consolation to cheer and support him. Sir, if all the distilleries were for ever closed, and this business were to cease, the intemperance of the land would be at an end. And who would not rejoice to see that day? What benevolent, what Christian heart would not exult? And shall it not be done? Let publick sentiment be arrayed against it; let the traffick be reprobated by the Christian world, and in a short time, it will assume its proper character. None will engage in it but the vile and abandoned. No man would furnish his fellow with the means of drunkenness, but such as would steal or rob. And this is its true character. Publick opinion has hitherto rendered it a respectable employment. —But publick opinion must be changed, and I rejoice that it is changing, and that the future prospects of this Society promise a glorious triumph over the monster intemperance.

But it is not intemperance alone, that should be condemned. All agency whatever, in the procuring and use of ardent spirits, should be laid under the ban of publick sentiment. What has been done should be forgiven; but for the future, ardent spirits should receive no quarter in any shape, from the Christian community. They should be laid under a curse as they issue from the distillery; they should be cursed in their transportation; they should be cursed in the store, in the house, and in the field; and wherever found they should be marked as the thing accursed of God and man. This land, that has so long been defiled with the use of ardent spirits, should undergo a general lustration, and be purified from the plague. It will take years to wash away the stain, and restore it to its original purity. But, Sir, it can be done, and I believe it will be done. It is at this moment in the power of the temperate part of the community, to put an end to the intemperance of the day. Within one year this *may* be accomplished; and is it not desirable that it should be? Will any one refuse to lend his aid in this sacred cause? From this moment, let every temperate man abandon the distilling, sale, and use of spirits, and intemperance will cease. Let the temperate but forsake the use of such liquors, and the trade will be discontinued. It is the temperate that support the intemperance of the land, and on them rests the responsibility of this cause. It is the countenance which they give to the trader that upholds him in respectability, and enables him to sell to the drunkard. It is the temperate that supply the intemperate. No man would carry rum into the country for the drunkard alone. No man would engage in a trade that none but drunkards would support. No man could maintain a business for which they were the only customers. It would end in the ruin of his character and fortune. Let then the temperate cease buying, and the intemperate

will become reformed from necessity.—On them therefore rests this awful responsibility. For them it remains to decide, whether this land shall continue to suffer all the wretchedness and wo which this vice has caused, or whether it shall be relieved from the horrors and the guilt of intemperance. For them it remains to say, whether intemperance shall end with the present generation of drunkards, or whether it shall survive, to sweep away their children and their children's children to the end of time. And will they not decide this question? Will they not save themselves and their offspring from the horrors, as it were, of the second death? Let this age be distinguished as the age of a reformation from the use of ardent spirits, and we shall have acquired for our children, a triumph as important and glorious as was the triumph of our fathers, in their struggle for independence.

But, Sir, publick sentiment is not changed in a moment. The interests, habits, and pleasures of a large part of the community, are concerned in the continuance of the use of strong drink. It is a reformation too important to be accomplished without labour. The discontinuance of the slave trade was a work of time; and the reformation which we seek must be a work of time.

But, Sir, there is a part of the community who ought to be enlisted in this holy work, and the very profession which they make should have found them prepared for this sacred enterprise. But from the church arises one of the most formidable obstacles to the success of this cause. In the church are found, at this moment, some of the strong holds of opposition. They cling to their bottles with all the perseverance of martyrs, and they seem never to have learned the doctrine of the cross. They cannot imagine that it is their duty to deny themselves a gratification, for the sake of accomplishing the reformation of the world. They seem to have overlooked the very spirit of that religion which they profess to venerate. Sir, I believe if the church were engaged as a body in this cause, the present generation would live to see that final triumph. But the church sleeps on this subject, as if it never would awake. I know not how far this is true, but so far as my acquaintance extends, a large proportion of professing Christians have lent us but little aid, and large numbers are the decided and open advocates of ardent spirits. They seem willing to entail upon their children all the evils of intemperance, for the gratification which spirituous liquors afford them. But they must awake and come forward as a body, and lend the power of religion to arrest the progress of this mighty evil.

We need Luthers, Wesleys, and Careys, to accomplish this; and God will give us Luthers, Wesleys, and Careys in this cause. He will,—he has raised up men who will preach temperance and abstinence too; "though devils are combined against them, thick as the tiles on the houses." Does the Christian pray for the spread of his religion, and is he at the same time engaged in the spread of intemperance? Does he pray for the reformation of the world, and while his prayers are ascending to heaven, is he spreading the plague, that poisons the heart and renders mankind incapable of reformation? Is he supporting the missionary in foreign lands, from the funds which he has collected as the wages of drunkenness,—and does he believe the God of heaven will smile on the labours of him, who is supported by food taken from the mouths of the children of the intemperate, for the drink that destroys them? While he is attempting to teach the heathen the way to heaven, is he binding his own countrymen in chains stronger than the bands of death,

and leading them in the road to hell? Is he training them to practices and habits, which will as surely bar them from the realms of bliss as though no redemption had been provided for them.

Sir, I venerate the Christian's character, and whenever I find him acting in consistency with the principles of the gospel, I do indeed regard him as the salt of the earth. But I fear on this subject there is an awful inconsistency in the conduct of some. I believe all connexion with spirituous liquors, in the present state of society, to be sinful. Since the way, and the only way, to banish intemperance from the earth has been pointed out, it is the Christian's duty to adopt that course, whatever may be the sacrifice, and to disdain all connexion between rum and religion.

Sir, they cannot agree. Every feeling that the former inspires is hostile to the latter; and if there be any thing on earth that can eradicate piety from the heart, it is the use of ardent spirits. Its inspiration is unholy and impure; and I call upon the Christian to abstain, not only for his own sake, but for the sake of the world, for the sake of the example, as the means and the only means of effecting a reformation of mankind from intemperance. I believe the time is coming when not only the drunkard but the drinker, will be excluded from the church of our God—when the gambler, the slave dealer, and the rum dealer will be classed together. And I care not how soon that time arrives. I would pray for it as devoutly as for the millennium. And when it comes, as come it will, it should be celebrated by the united band of philanthropists, patriots, and Christians throughout the world, as a great and most glorious jubilee.

DR. ALEXANDER'S LETTER.

(*Continued from p.* 508.)

But I seem to be digressing from the appropriate subject of my letter—I am requested to express my opinion of the hindrances, which exist in the way of the attainment of eminent piety, by young men preparing for the ministry. This seems to suppose, that they have the root of the matter in them. I will, therefore, direct my attention to this point. The small progress made by young men in piety, during their preparatory course, is owing to many distinct causes, a few of which may now be mentioned.

1. They too commonly commence their progress with a small stock. Their piety is feeble, and even sickly, from the beginning. Much, we know, depends on having a sound and vigorous constitution of body, at our birth; but when, instead of this, we come into the world diseased, or are crippled, or rendered ricketty by bad nursing, there is little reason to expect a firm and active frame, when arrived at mature age. Somehow or other it occurs, that few Christians at this day, seem to have a deep foundation for their piety. In most, it seems to be an obscure and feeble principle, struggling for mere existence. In listening to the narratives of religious experience from many candidates for the ministry, I have been much struck with the want of clear views and strong faith, in most of them. I know, indeed, that a feeble infant may become a thriving child, and a vigorous man; but commonly, there is a proportion between the incipient principle of life and the degree of future progress. A large portion of our most serious young men are perplexed with doubts of their own interest in Christ, during the whole course of their studies. To attain eminent piety, therefore, it seems necessary to pay attention to its

commencement, and see whether any thing can be done, to radicate the principle more deeply, and to obtain a more vigorous exercise of faith, from the first existence of spiritual life.

2. This leads me to remark, in the second place, that there is, in my opinion, much error in the common mode of treating persons under their first serious impressions of religion. They are too much in publick, too much in society with each other, too much under the direction and influence of weak, hot-headed men, who push themselves forward when there is any excitement, from a belief that they can be of great service. In seasons of religious excitement, lest they should pass away without effect, there is commonly a sudden increase of external means, an unprofitable frequency of meetings, and all hands are set to work to bring home the concerns of eternity to the consciences and feelings of the people. By such means an excited state of feeling is produced in the publick mind, during which, it is exceedingly difficult to distinguish between those who are merely affected with sympathy, and those who are really awakened by the Spirit of God. But all these come to anxious meetings, or occupy the seats appropriated to anxious inquirers. There is reason to fear that often, when a large number are spoken of as awakened, a majority of them are under no special operation of the Spirit, but experience the common feelings of natural conscience, combined with lively sympathy. But all these, when once numbered among the subjects of a revival, feel themselves bound to go forward, and do commonly enter into the full communion of the church. Hence, the sad declension and coldness observable after revivals.

But these are things which the wisdom of ministers cannot effectually prevent. There is one thing, however, which demands the attention of all who may be concerned in conducting revivals: it is the practice of bringing those seriously impressed, or recently converted, so much into publick notice. Persons always accustomed to go along in obscurity, are now exhibited to view, as the subjects of something remarkable. The feelings of pride are so natural to every human heart, that they will rise, whenever an occasion is offered. Young people thus noticed, feel a self-complacency which is very repugnant to deep conviction of sin. There is an importunate desire in awakened persons, to be much in social meetings, and too little time is left for serious reflection alone. It is well known, that in the vegetable world, if you would promote the germination of a seed, you must cover it up and let it alone; the husbandman who should be forever raking up his seeds after they were sown, to see whether the work of vegetation was going on well, would not be likely to have vigorous and fruitful plants. The conclusion which I draw from these remarks is, that the spiritual health and vigour of many, are injured by too great officiousness, in those who attend on them as guides; and by injudicious treatment, the child of grace grows up like a sickly plant; or like a human being who has suffered by injudicious nursing, or unwholesome food and air. Now, as most of our candidates for the ministry, come out of revivals of religion, it is of the utmost importance, that great care be taken that the work of God be not marred, by the interference of man, in its first commencement.

3. Serious young men are too soon put upon the performance of religious duties in publick, and are often injudiciously pressed to turn their attention to the ministry, before a fair opportunity has been given to themselves, or to others, to form a correct judgment

of their religious character. I have known several instances of young men apparently destroyed, in consequence of possessing a remarkable gift of prayer. They soon found out that their prayers were admired and praised, and their foolish hearts were puffed up with vanity. The greatest caution is necessary to guard against imposition, when youth in an obscure condition offer themselves as candidates for the ministry. The prospect of rising from a low mechanick trade, to learning, eloquence and respectability, is as powerful a bait as can easily be presented to the youthful mind. Ambition may give the first impulse, but it will lead the person to assume the character which it is judged will best answer its purpose. And when a young man is once taken up to be educated, you cannot easily dismiss him, unless he is guilty of some great delinquency. You have taken him from the business to which he was brought up, and changed all his prospects, and it would be cruel to drop him, without some urgent cause. The course of preparatory studies is begun too soon after conversion, by many young men. They should be left for months, if not for years, to prove their sincerity, and to evince, that their piety is lively and progressive. During this period they should study their own hearts, and read those books, which most faithfully describe the work of grace in the heart, and furnish the most decisive marks for discriminating between true and false religion.

4. The hindrances to piety in young men, while engaged in classical and scientifick studies, arise from the books which they are obliged to read, the company with which they are associated, and the emulation which is excited by the competition in which they are engaged. The heathen authors, which are read in all our schools, cannot well be dispensed with, and yet the reading of them has been injurious to the morals, and to the spiritual health of many. A preacher of the gospel cannot remain, and ought not to remain ignorant of the mythology of the pagan world, and of the state of morals among the most refined and civilized of the nations of antiquity; and it would not be easy to devise a method of arriving at this knowledge, less exceptionable than the study of the classicks, under the guidance of a Christian preceptor. But still it is difficult for the susceptible minds of youth to pass through this course of study, without suffering some injury. The case is like that of the young physician, whose profession requires him to come in contact with diseased subjects, and even with such as are infected with contagion; but he cannot avoid it; he must run this risk;—and his only security is in fortifying his system against these impressions by strong antidotes. And the same must be the plan of the spiritual physician: he must endeavour to preserve himself in a high state of health; and must constantly have recourse to prayer, watchfulness, and the word of God. But I am persuaded, that much of the evil arising from the study of the Roman and Grecian classicks might be prevented, by a proper course of teaching. I do not mean that the plan of making excerpts of the best parts of heathen authors, or causing the student to omit those parts which are indelicate or immoral, is of much importance. What I mean is, that if the teacher would combine Christian instruction and admonition, with every lesson;—if he would take every occasion to point out the deficiencies of the religious and moral systems of the best of the heathen: and contrast with their loose morality and absurd theology, the pure and beautiful system of the Bible, these lessons would, by contrast, be placed in a more striking light. And it deserves to be re-

membered, that occasional weighty remarks, out of their common place, and singly exhibited, often make a deeper impression on the memory and the conscience, than long and laboured discourses on the same subject.

The hindrance from associates destitute of the spirit of piety, is often sensibly felt; and with some of our candidates for the ministry, I know that there is so great a conformity to the manners and spirit of the careless part of the community, that the nicest observer can discern no difference, between the professor of religion, and the youth of decent morals; except when the communion table is spread, the one is found seated among the people of God, while the other stands aloof. There is, in my opinion, much need to look after your young men who are preparing for the ministry, while within the walls of a college. If a faithful representation were given of many, during this part of their preparatory course, those on whom they depend for aid, would not be likely to patronize them any longer. As a remedy, some propose, that pious youth should be educated in seminaries by themselves: but, unless you intend to seclude them from intercourse with the world altogether—which would require them to go out of it—you must accustom them to withstand the temptation arising from the spirit and company of men of the world. And if your candidate cannot resist the current, when in the small society of a literary institution, what reason is there to hope that he will faithfully withstand the torrent, which bears almost every thing before it, in the society of the world? The way for men to attain to eminence, is not to remain ignorant of all temptation; but it is to meet and overcome it. If there were due vigilance and fidelity on the part of those who superintend their concerns, many who are in a course of education for the ministry, would never be permitted to proceed further than their *college commencement.*

5. I have already noticed the fact, that too much social intercourse is unfavourable to piety; and one of the greatest hindrances to the cultivation of an elevated piety, in theological seminaries is, that the young men are too much in each other's company; that they are too little alone, and have too little provision made for retirement, and the performance of the duties of the closet. Persons fond of conversation, and those who are of an affectionate temper, can with difficulty resist the temptation to visit too often, those with whom they are familiar, and to spend too much time in their company. This habit steals away the time which should be devoted to study, and consequently interferes with the seasons appropriated to reflection and devotion. For this evil, no effectual remedy can be devised, as long as a large number of young men are nearly secluded from other society, and inhabit one edifice, where a few steps will bring them into the presence of each other.

In my judgment, the students continue in our seminaries for too great a portion of the year. It would be better to adopt the European arrangement, of extending vacations through the summer months. During this period, the students instead of posting from city to city, and from one anniversary meeting to another, ought to bury themselves in the recesses of the country, where they might enjoy health, be surrounded with agreeable scenery, and be much in solitude and reflection. Many of our young candidates have never had a proper season for deep and long continued religious meditation, since they made a profession of religion: and what is rather an unfavourable symptom, there are among them, those who cannot bear such a state of seclusion. They have been ac-

customed to live in society so long, that they enjoy themselves no where else. Now, I venture to assert, that although these young men may be zealous, noisy, and active professors; and may take the lead in revivals, and in all benevolent enterprises, they will be found, on careful examination, to be shallow Christians.

6. But as far as my observation goes, no one thing more hinders the attainment of elevated piety, in theological seminaries, than a fondness for bold speculation on divine subjects, connected, as it always is, with an ardent spirit of disputation. And this is an obstacle difficult to be removed. All attempts to repress it, are viewed by the parties, to be efforts to prevent free discussion, and the unbiassed investigation of truth. In seminaries, where the students are homogeneous, and where the same theories, nearly, are adopted by all, this evil is less felt; but where students are brought together from the north, south, east, and west, and bring with them all sorts of varieties, which exist in what is called orthodoxy, there will be collision, and it is useful, if well regulated; but when contention becomes hot and fierce; when, with the zeal for a set of opinions, personal pride is enlisted, the evils produced are great, and may affect the peace of the whole seminary. But there can be no doubt that both a spirit of bold speculation in theology, and a spirit of disputation, are unfriendly to progress in piety: so effectually is this the case, that I presume, no student will pretend, that while warmly engaged in either of these, his soul has flourished in grace. Composure of mind, and freedom from the passions excited by contention, are necessary to the exercise of pious affections. But the causes just mentioned, are apt, after a while, to generate a secret skepticism, which is a worm at the root of piety. Its approaches are secret and insidious; and as the man does not yield to the doubts which are continually rising in his mind, he feels no guilt, and but little alarm; but if this process goes on long, faith will be more and more debilitated, and the soul will be like a garden without water, or a tree whose leaf is withered. And here, is the real disease of many ministers of the gospel: the life of piety has been eaten out by skeptical thoughts, which, by degrees, bring the soul into such a diseased state, that it is capable of performing no religious duty with energy and profit. When the man prays, these thoughts meet him, and he has to scatter them, before he can offer a single petition; and while he is preaching, or preparing to preach, his soul may be paralyzed with a succession of skeptical thoughts.

It is a real injury to young men to form their system of theology prematurely, as is done by many. Before they have had time to read the Bible once through, many of our speculative youth have their whole theory adjusted and firmly fixed; not that they have examined each opinion for themselves, from a careful study of the scriptures, but they have picked up the notions of others, whom they admire or respect; and what is once received, and especially, what is once contended for by a young man, he will hardly relinquish, however strong the evidence against him. But when the opinions adopted, are erroneous, the effect is necessarily unfavourable to piety. The intimacy of the connexion between truth and virtue, and between error and moral obliquity, is not sufficiently understood; or at any rate is not sufficiently attended to, by most men. I believe that no error is innocent; and that if we could trace the effects of erroneous opinions on the secret traits of human

character, we should find that every shade of error had a counterpart, in the moral feelings.

7. The strained and continued exertion of the intellectual faculties, is unfavourable to a state of pious feeling. This is the fact from a law of our nature, which every man may, if he will attend to it, observe in himself. While a man's thoughts are on the stretch, to invent reasons to support his opinions; or when his memory is intent on the recollection of what has been commited to it, the emotions corresponding with the subjects of our meditations, are always low. And the case is the same, when we follow the reasonings of another, through an intricate subject; and it does not materially alter the case, that we are studying theology; for the mind may be intensely exercised about the systematick relations of a subject, and yet those qualities, by which it is adapted to produce emotion may be entirely out of view. Moreover, close study of any science occupies so much of our time, that no more than small portions are left for devotional exercises; and whenever we are engaged in any pursuit, which takes a stronger hold on our thoughts than devotion, there is very little gained by the time actually employed in this way; for the thoughts are for ever wandering off to those objects in which, at the present, the strongest interest is felt. A person who is visited by friends who have been long absent, and who are very dear to him, will be apt to have but few of his thoughts in his devotions, on the first day after their arrival.

Hence we find, that it is a common complaint among pious students of theology, that their feelings are destoyed by their daily studies; and we may lecture to them, as much as we will, about the impropriety of suffering it to be so, the effect will continue to be felt, unless one thing is done, which ought always to have been done; that is, that we make all other things small in our estimation, compared with a devotional frame of spirit. If the chief object aimed at in our seminaries was, not the acquisition of learning, but the cultivation of piety, then the student would not hurry over his devotional exercises, to get to his lesson; nor would his thoughts perpetually wander from the objects of devotion, to some speculative subject. And nothing of valuable knowledge would be lost by such a change. The intellect never performs its part so well and so pleasantly, as when sustained and directed by a tide of pious emotion. Thoughts rising out of the love of God, will be more pure and elevated, than those which enter the mind through any other channel. The plan of study then, ought to be, first, to get the mind into a proper state of pious feeling; and until this is done, not to think that the mere dry exercise of intellect is of any real value. If a student is destitute of the right frame of mind, he is disqualified for the contemplation of truth to any advantage. He is like a sick man in relation to labour; while this unhappy state continues, he is incapable of doing any thing effectually.

And what is now proposed will be found the only remedy, to counteract all the hindrances to piety, to which young men are liable in preparing for the work of the ministry. Piety must be made every thing; the beginning, the middle, and the end of their course. And if our theological schools cannot be made effectual nurseries of piety, we had better dissolve them, and dismiss our professors. If our young men lose, instead of advancing in solid piety, while in a seminary, there must be something radically wrong, in them individually, or in the system of education. I could easily multiply remarks on this subject, but you will agree

with me, that room enough has already been occupied.

I am respectfully,

Yours, &c.

A. ALEXANDER.

Princeton, N. J. June, 22, 1829.

There is so much just thought, impressively communicated, in the following short essay, and the subject is so vitally important to our country at the present time, that we have determined to lay it before our readers; and we beg them to give it a very serious consideration—We earnestly wish that it were framed and hung up in the halls of Congress, and that all the magistrates and legislators of our land, from the highest to the lowest, would read and regard it. The writer was an Englishman, but what he says is even more applicable to a republick than to a kingdom.

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THE INTIMATE CONNEXION BETWEEN RELIGION AND NATIONAL PROSPERITY.

By J. A. James, of Birmingham.

It is a most important sentiment, of which the evidence is abundant, and which ought to be kept constantly before the publick mind, that *religion is the most direct and powerful cause that can be conceived of, to promote national comfort, prosperity, and security:* in the absence of which, all other causes must be limited and transient in their effects. If religion were indeed a mere abstraction of devotion, confined in its exercises to the closet or the sanctuary, and restricted in its influence to the imagination and the taste, but which has no necessary control over the conscience, the heart, and the life, and which is not allowed to regulate the intercourse of society; if it were merely the temper of the convent, united with the forms of the church; beginning and ending upon the threshold of the house of God, then it would be difficult to point out what connexion such a religion has with the welfare of a country. It would in this case resemble only the ivy, which, though it add a picturesque effect to the venerable fabrick, imparts neither stability to its walls nor convenience to its apartments. But if religion be indeed a principle of the heart, an element of the character, an inseparable habit of thinking, feeling, and acting aright, in all our social relations; the basis of every virtue and the main prop of every excellence; if it be indeed the fear of the Lord, by which men depart from evil; if it be such a belief in the gospel of Christ, as leads to a conformity to his example; then we can easily perceive how such a religion as this conduces to the welfare of the country. There is not one single influence, whether of law, of science, of art, or of learning, that affects the well being of society, which true religion does not guard and strengthen. Take the summary of its duties, as it is expressed in the two great commandments of the law, supreme love to God, and equitable love to man; or take the direction of Paul—"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, or if there be any praise, think of these things;" or take Peter's comprehensive circle of Christian duty—"Honour all men, love the brotherhood, fear God, honour the king." Here we see that religion, though founded on a belief of doctrines, and cherished by the exercises of devotion, diffuses its influence over the whole social character of man, and through the whole range of society. It is the belief, the love, the worship, the imitation of a Deity, whose moral attributes, when copied by us, as they ever will be where piety exists, form a character, in which

sound morality is animated and sanctified by the spirit of true devotion.

Such a religion contains the germ of every social excellence, the seminal principle of every relative virtue: "It maintains an incessant struggle with whatever is selfish, barbarous, and inhuman; by unveiling futurity, it clothes morality with a divine sanction, and harmonizes utility and virtue in every state of existence, and every combination of events." To man, in his individual capacity, it prescribes, not only the homage of God, but the duties of self-government and respect; it follows him into the domestick circle, the fellowship of the church, the community of the country, the citizenship of the world; binding upon him the duties which are appropriate to every station, and calling him to acknowledge the claims which reach him from every quarter. As with the smiling countenance, and the flaming sword of the cherubim, it guards all the social interests of man, protecting the throne from the turbulence and anarchy of the people; and the rights of the people from the encroachments of the throne; the rich from the invasion and spoliation of the poor; the poor from the insults and oppression of the rich; it teaches justice to the master, and fidelity to the servant; ordains equity and truth, as the rules of commercial transactions; nerves the arm with industry, and melts the bosom to compassion; carries the authority of God into recesses too deep and distant to be reached by the institutes of human jurisprudence, and makes a man a law to himself, amidst the urgency of temptation, and the privacy of solitude. In short, there is not a single duty by which man can promote the welfare of society, which is not enjoined by religion; nor is there one evil influence which it does not oppose by the weight of its authority, and the terror of its frown; it places society in the shadow of the eternal throne, draws over it the shield of omnipotence, and employs for the defence of its earthly interests, the thunder that issues from the clouds and thick darkness in which Jehovah dwells. That man must be a fool, and not a philosopher, whatever be his pretensions to learning or to science, who does not recognise in religion, the tutelar genius of his country, the ministering angel of the world.

Let it not be said, that virtue would do all this without religion; for where did natural virtue ever exist, in the absence of religion? A land of atheists, or even of deists, is a dark and frightful spectacle, which the world has never yet been fated and afflicted to witness, and in all probability never will: it is easy to conceive, however, that in the absence of all those moral principles, those standards of duty, those examples of goodness, contained in the scriptures, and which are so essential to the right formation of character, such a land must be barren of virtue, and prolifick in crime. The only attempt that was ever made to introduce the reign of atheism to a country, was productive of such enormous vice, and such prodigious misery, that it excited the horror, and was abandoned amidst the execrations of the whole social community.

No, it is religion alone that can preserve, much more extend that virtue, in which the well being of the country consists; and it is perfectly self-evident, that the universal prevalence of piety would be necessarily followed with the universal reign of virtue; for virtue, properly defined, is not only a part of piety, but is piety itself. It has been finely demonstrated by Butler, in his immortal work, that the virtue of a people necessarily increases their strength, and that the predominance in one, other things being equal, must ever be expected

to produce superiority in the other. And then there is another way besides its direct influence, in which piety leads to the prosperity and security of a land; I mean by the influence which it has in drawing down the blessing of God. If there be a moral Governor of the universe, sin must provoke him, and holiness please him; if sin provoke God, he is able to punish it, for the destinies of nations are at his disposal, the balance of power is in his hand: bodies of men, as such, are rewardable and punishable only in this world, as death dissolves all bands, and reduces society to its elements, allowing the existence of neither families, churches, nor nations in eternity. God's determination to punish guilty nations, and to bless virtuous ones, is recorded on the pages of scripture, and confirmed by the details of history. Hearken to the awful denunciations of Jehovah. "At what instant, I shall speak concerning a nation, and concerning a kingdom, to pluck up and to pull down and to destroy it, if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it, if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them." And he has most awfully fulfilled these words. Where are Nineveh, and Babylon, and Tyre, and Athens, and Jerusalem, and ancient Rome? Vanished from the earth, except a few melancholy ruins, which lie, like their mouldering bones, around the grave's mouth, while the destroying angel, the spirit of desolation, still lingers on their vast sepulchre, to proclaim for the admonition of the earth—"See, therefore, and know, that it is an evil and a bitter thing to sin against the Lord." Yes, and over other lands still numbered amongst living nations, do we not see the awful "image of jealousy" arising, and do we not hear an awful voice declaring, "Behold, the day of the Lord cometh, cruel, both with wrath and fierce anger, to lay the land desolate, and he shall destroy the sinners thereof out of it. For the stars of heaven, and the constellations thereof, shall not give their light; the sun shall be darkened in his going forth: and I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and I will lay low the haughtiness of the terrible." It is sin, then, that ruins a kingdom, holiness that preserves it. O! my country, mayest thou have wisdom to know and value this true secret of national greatness: and to remember, that there is no kingdom so high, but vice will bring it down and lay it low, even in the dust: none so humble, but virtue may raise it to the pinnacle of prosperity. Religion is the rock of thy strength, more than commerce or the arts, or martial prowess: and mayest thou never part with this, under the wiles of any seducing spirit, whether of false philosophy, infidelity, or immorality: for then shalt thou be seen, like Samson, when shorn of his hair, a miserable captive in the hands of the Philistines, and an object of sport to those very enemies, who had so often trembled and crouched under the power of his arm.

INTERNAL EVIDENCE.

A man of subtle reasoning ask'd
A peasant if he knew,
Where was the internal evidence
That prov'd his Bible true?

The terms of disputative art
Had never reach'd his ear—
He laid his hand upon his heart,
And only answered, "HERE."

Review.

AN ESTIMATE OF THE WRITINGS OF WASHINGTON IRVING.

(*Concluded from p.* 513.)

We have spoken thus far, intellectually, of the writings of Irving, but the object of this paper is to adjust their moral worth. If we may judge of the man by the author, Irving is a man remarkably amiable. This is not always a correct standard. It is probable that Sterne was not overstocked with sensibility—that Young was not always solemn; and in reading the prudential maxims of Steele we are apt to call to mind, that his dwelling was visited more than once, by the exacters of righteousness. But in this instance the standard will not mislead us. Irving is respectful to serious things. He is attached to the ritual of his church. No page of his works contains a sneer at religion or its followers. He is possessed of a joyous spirit that revels in much of the good of this world, whilst his views of its evils are dim and refracted.

It is natural to remark, that Irving does not seem over anxious to reform the foibles of other men. He rather considers them as constituting a source of amusement; and were they multiplied, they would only make, in his view, a better ground of entertainment for those who possess dignity and genius. Dark crimes he would detest, but simple foibles he would wish unchanged. Were he more in earnest, he would throw more vigour into his satire. All believe Juvenal and Persius to be in earnest, when they attack imperial despotism. Satire may produce good, and its writers ought to look beyond mere display. In the hand of Erasmus it did good. George Buchannan, the elegant poet and profound historian, did not disdain to employ it for the chastisement of friars and monks. Gifford made a lavish use of it; and by it, Witherspoon scourged the drones of the Scottish church into activity. But we are constrained to give Irving the praise of quite as much purity in his productions, as in those of any of his contemporaries. He delights in description, especially when it turns on tranquil scenes, and gentle pursuits. He seems particularly fond of angling, and in this amusement Walton, the associate of some of the best men of the English church, took great pleasure. The best portrait we have of Archdeacon Paley, is the one in which he is taken with his fishing tackle. Boyle, the philosopher of Stalbridge, has given us a narrative of a day spent in angling, which is far before any thing that Irving has written on this favourite theme. Its sweet simplicity, its chastened morality—the quiet brook, the winding river, the dust, the unexpected shower, the farmhouse, the green woods, moralizing on worms—in short, the brief affair is replete with delightfulness. Illustrious man! in thinking of him, we are reminded of the compliment which Ben Jonson paid to Selden—

> The matter of thy prayse
> Flows in upon me, that I cannot rayse
> A mound against it; nothing but the large round
> Claspe of nature, such a wit can bound.

As a teacher of morals, Irving cannot be considered as profound. But in his Sketch Book, the moral of a number of his papers is good. The graves of distinguished men may be frequented long after death; but in his Funeral Rites, we have a statement of the claims of private friendship, long after the object of that friendship is mouldering in the dust, when

With garlands grey and true love knots
They deck the sacred green.

In the paper entitled the Wife, though not the most felicitous in its execution, the moral is excellent. In a commercial country, especially where fluctuations in fortune are daily taking place, we can readily suppose that such a paper would be useful. In his pieces on Christmas, the writer not only amplifies too much, but the company keep up their revels too long, tempted no doubt by that season which inspires the Norwegian in his sledge, as well as the English gentleman in his Norman hall. Corregio was remarkable for his Christmas Night—but it is more than Irving will be for his Christmas Days. In May Day Rites, we have no antiquarian knowledge. Judging from Baxter's history of his own times, they must have degenerated in his day, though there must have been something quite intellectual in them, when the Troubadours convened, and the golden violet was adjudged. We can easily conceive how publick rural ceremonies might be attended with good effects. The Old Testament is full of this doctrine; and if in the harvest or the vintage, the thanks of the heathen to their gods broke out into open expression, it is a pity that Christian feelings should lie all tame at such seasons.

The moral of Bracebridge Hall is delightful. A man of letters from a distant country sojourns with an opulent family, he describes daily occurrences, associates himself with all the enjoyments of retired life, haunts the green lanes, prunes and grafts trees, and alternately interchanges kind speech with the mower or the hedger, the gardener, the herb woman, or the shepherd boy. The retreat of Sir Thomas Abney was honoured by the presence, and is now interwoven with the memory of Watts. Hagley Park, though its proprietor was a scholar and a Christian, derives many pleasing associations from the remembrance of Thomson; and Eastham draws its deepest interest from the writer of the Task, though Hayley, its owner, was thought a poet in his day. In Bracebridge Hall, its author has turned a mirror upon every part of the domain, in which we may see reflected, parks with their sauntering herds, glossy woodlands, orchards bending with fruitage, rivulets gliding through fluted marble, and Irving himself, with his sylvan Druidical hatchet, or his pruning hook, pulling the purple grape, watching the goldfinch in its flight, or clasping the lawn dove in his hand.

It would not be right in this connexion, to withhold from Irving, due praise for the reverent use he has made of the scriptures. A perversion or two of scriptural passages may be found in his works, but we do not believe that he clearly saw them to be perversions. The habit of introducing the scriptures into ordinary writing, is becoming increasingly common, and custom, so far from reconciling us to it, only renders it the more obnoxious. When we meet with passages of the sacred word, violently rent from their original connexions and transplanted into tales and romances, or profane ballads, or accommodated to passing political events, or used to adorn some effusion of a thoughtless festivity, to say the least, it is a violation of good taste, and at the same time awfully irreverent. We are sustained in these remarks, by the judicious biographer of Dennie, in reference to the use he made of the scriptures in his Lay Preacher. Of the Lay Preacher we can never speak save with affection. Those papers are associated with the recollections of youth, when we reclined near the twisted roots of the oak and the elm tree.

Irving has fallen into several common-place phrases, such as "the natural religion of the heart—and

time alone being able to cure our sorrows." We regret too, that he should have soiled his Stratford on Avon, by copying the profane epitaph from Shakspeare's tomb. We lean to the belief, however, that this piece of awful levity has of late been dropped out of that otherwise interesting paper. Though not free from blemishes, we should still hope that the works of Irving place him at a vast remove from the deism of Walpole, the impurity of Montaigne, the levity of Voltaire, the incongruities of Rousseau, the bold profanity of the younger Lyttleton, and the atheism of Bolingbroke. Still, he belongs to a class of writers who seem afraid of deep and serious piety, lest it should spoil their minds or vitiate their taste. One knows not whether to weep or smile, at the apprehensions indulged by the friends of Mrs. Carter (some of them clerical friends too) lest she should become as religious as Mrs. Rowe. Mrs. Barbauld expresses her sage astonishment, that Dr. Price should ever look to the Divine mercy, seeing he had merit enough to look to the Divine justice. Southey tells us that Wesley's eloquence opened the living spring of piety, pent up in the hearts of thousands. It is rumoured, since the publication of the Epicurean, that Moore has become religious—that is, he has become an Arian and a Universalist. St. Pierre too, no doubt, thought himself abundantly stocked with his theistical religion. But how little do we hear of the holiness of the Creator, what feeble views of him as a Lawgiver, what distant hints of the mediatorial system, what a confused recognition of our accountability to the Judge of all. But we still live in hopes that the time will quickly pass away, when enlightened men will cease to display ignorance of the fundamental truths of the scriptures. When Collins was dying he had but one book, and that he pronounced to be the best of all books—it was the New Testament.

It is indeed a sentiment too common, that errors, both in life and opinion, are sanctified by genius. Dr. Channing has lately forbidden us to speak lightly of papal errors, because the church of Rome has been upheld by men of great intellectual eminence. He gives us a proud array of men who figured in the revival of Italian literature. We are perfectly aware that men of talents have upheld the stately structure of papal delusion, but we never supposed that from this circumstance we were to look with less aversion on the use of holy water, or the smoking incense, the worship of the Virgin Mary, the rosary, and crucifix. Dr. Channing often smiles at the vast multiplication of Greek and Roman gods. But this system was supported by greater men than Boccacio and Petrarch, Ariosto and Dante; yet Dr. Channing will not in consequence become a worshipper in the Pantheon, or an inquirer at the oracle of Dodona. The system of infidelity has been countenanced by great men, but we never believed that high intellectual endowments rendered their possessors less culpable, or less responsible for depravity of heart. Many smile at the astronomy of Tycho Brahe, who still believe him to have been a man of genius. It would not be difficult to show that the prophets employ irony and satire against image worship, and we can see no good reason why the same weapons should not be employed at this day. The scriptures have foretold the rise of papal delusion, and have used awful comminations against its abettors. The Papists have employed satire against the Protestants; and perhaps Dr. Channing forgot that one of their genealogical church trees is fuller of saints considerably, than of birds; and that they have shown *one Arius* falling out of the tree, like a criminal from the Tarpeian rock. Some

of Dr. Channing's own list of great men poured out on the papacy the vials of their indignation. He cannot deny that in some of the stories of the Decameron, Boccacio has evinced no great respect for the monks, and other appendages of this tremendous system of error.

Religion cannot sanctify errors, because they happen to be the errors of genius. But though she cannot approve of error, there is nothing in religion that seeks to narrow the human mind, or so to fix it on the supreme pursuit, as to prevent just attention to inferior objects. He must have been at pains to acquire a taste fastidious indeed, who could turn away from such productions of the muse as the Palestine of Heber—Montgomery's World before the Flood—Hannah More's Sacred Dramas—Dale's Widow of Nain, or his Outlaw of Taurus. In reading them, we feel that there is consistency between the sentiments and lives of the writers; and though these poems do not belong to the first class of compositions, yet all through, our hearts confess the influence of a deep moral enchantment. The piety of that man is fast becoming morbid, who repudiates all the embellishments of taste. It is a pleasing and instructive fact, in the biography of Dr. Thomas Scott, that though he had filled the church with the incense of his fragrant deeds, and stood quite on the verge of heaven, he spent some of his last days in the study of the Greek tragedians.

It appears to have formed one of the designs of Pollok, to trace, in a prose work, the connexions of "Christianity with literature in all ages." This was not a design entirely novel, for Chateaubriand long since suggested it in his "Beauties of Christianity." But his mind is too erratick, and his false brilliancy is always overpowering his common sense. The subject, as stated by Pollok, is too vast and undefined, and for its execution would have called for the stores of Sir William Jones, to be deposited within the circle of Milton's comprehensive genius. But with all Christian submission to the Divine will, we may be permitted to regret that this gifted youth did not live to fulfil his design. We should then have probably seen literature traced to its elements. He would have found her in Egyptian grottoes, and in Hebrew cells, in the mountains of Greece, and the villas and shrines of Italy. He would have tracked her with a gazelle like swiftness to her Persian haunts, or to the green house which her warm hand has built on Russian snows. He would have searched her out in the castles and forests of the Rhine, or he could have climbed into her alpine retreats with a chamois-like step. He could have detected her footprints along Iberian rivers, or in the burns and braes of his native land—by the banks of Mulla or the stream of Avon. And when he came to state the superior claims of that system, which divine benevolence revealed to man, he would have worshipped in a shrine whose pavement is made up of stars, mingled with the blue skies. Into those urns of light he would have crushed the incense of his genius, whilst his temples would have leaned in meditation, long and sweet, on the throne of his Maker.

When Jubal struck the chorded shell,
His list'ning brethren stood around—
And wond'ring, on their faces fell
To worship that celestial sound.

There is something, however, better than fame and sweeter than praise. Though literature be a fountain, it may be a fountain rising only in the vernal months of life, and having its course among a few fleeting flowers. In other seasons it may show nothing but white sands, or useless pebbles, or a rock, that refuses to send out more sup-

plies. But if any man, said the blessed Saviour, drink of the water that I shall give him, that water shall be in him a well of water springing up into eternal life.

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Literary and Philosophical Intelligence, etc.

Dr. Forster has conducted a variety of experiments to show that original and reflected light may be distinguished from each other by causing the object glass of a telescope to vibrate, so as rapidly to change the inclination of its plane to the object; in which case reflected light remains unchanged after its refraction; whereas original light becomes decomposed into its colours. The fixed stars gave coloured light; the planets white; though the latter might be decomposed like the former through a prism. The discovery will be applied to ascertain whether comets shine by native or borrowed light.

Dr. Johnson's favourite willow tree, which he always went to see when he visited Litchfield, was lately blown down. It is stated to have measured no less than twenty-nine feet in circumference.

Captain Ross has sailed on another voyage for the discovery of the north-west passage.

Tobacco is extensively planted in Ireland; and the quantity grown last year, if foreign and imported, would have yielded £140,000 to the revenue. No duty is attached to Irish tobacco, but the growth is interdicted in England.

Beet-root sugar can now be manufactured in France as low as three pence per lb. and is likely to be still cheaper.

The process of boring for water is practised with great success in Paris. Two sheets of water flow beneath the Paris basin; one between the chalk and the green sand, the other at a greater depth. From the last of these the water is discharged at St. Ouen to the height of ten or twelve feet.

M. Champollion writes from Monfalouth, "I went at sunrise to visit these hypogeums, and was agreeably surprised on finding a wonderful series of paintings, perfectly visible, even in the minutest details, on being damped with a sponge, and removing the fine dust which covered them. We set to work and gradually discovered the most ancient series of paintings in the world, relating to civil life, the arts and trades, and the military caste. The animals are painted with such elegance and truth, that we shall need the testimony of the fourteen witnesses who have seen them, to induce people in Europe to believe in the fidelity of our drawings." This abode among the tombs has produced a portfolio of drawings, which already exceed 300 in number.

The introduction of Christianity among the Hottentots has improved their character almost to a miracle. Habits of cleanliness and industry have grown up among them. They exercise useful trades: the best forge in the colony belongs to a Hottentot, who has nine apprentices and three English journeymen; and the only asylum in the colony for the sick, the aged, and the poor, was built by Hottentots, and at their expense. We bless God that these deserving men will no longer be the victims of colonial oppression; that the law at least protects them; and we doubt not there will be found just and benevolent persons to see that it is enforced for their benefit.

Oyster Trees.—The Seville, or bitter orange tree, abounds on the margin of the island of Jakel, situated in the mouth of the Altamaha river, in Georgia; and the lower branches being submerged in the waters of the river at times when it is high, thousands of oysters attach themselves to them, and thus, when the tide falls, present the curious phenomenon of that testaceous fish growing on them, as part of the fruit of the orange tree. What adds to the singularity of the appearance, says the Mississippi Statesman and Gazette—from which we learn the above particulars—is the fact, that the upright branches of the tree are frequently found abounding in their natural fruit, while the lower ones present strange looking clusters of their marine adoption.

An account of a similar phenomenon is given in the subjoined passage from a work, entitled "A Voyage to South America in 1823."

"On a branch of the river Tomboz, in Peru, a singular appearance is presented by the oysters which line its banks. The reader has heard of that extraordinary tree in Numington, so large that a coach and horses can be driven with ease through its hollow trunk!—of that wide spreading oak at Nismes, said to cover an acre of ground!—as also of the far-famed Indian Upas, so baneful in its effects that

instant death would attend the temerity of that traveller who should approach within five miles of it, and whose vicinage is covered with the dead bodies of the animals, reptiles, birds, and insects, which have ventured within the sphere of its contagious influence! But has he ever heard of the oyster tree?—a tree on which *oysters* were the fruit. Nay, start not, gentle reader. This branch of the main river that I have been speaking of is so lined with trees and underwood as almost to exclude the rays of the sun. The branches of these trees, like the weeping willow, grow downward: at high water, the tide rising and falling six or seven feet every twelve hours, and overwhelming the low lands, these branches become partly immersed in the water. Thousands of oysters attach themselves to them, and at low tide they are seen suspended several feet above water, and present a curious spectacle. We plucked two boat loads of this species of marine fruit, which, though small, nearly equalled those of the Chesapeake."

In Harte's Essays the following passage occurs. It is an extract from one of Bishop Latimer's discourses, preached before Edward the Sixth, and as it relates to the Bishop's own personal history, and is also a just picture of the ancient yeomanry, and moreover shows the familiarity with which a king might be addressed in those days, it is curious.

"My father was a yeoman, and had londes of his own, onlye he had a farme of three or four pound by yere, at the uttermost; and hereupon he tilled so much as kepte halfe a dozen men. He had walke for a hundred sheps, and my mother mylked thirty kine. He was able, and did find the kynge a harnesse, with himselfe and hys horse, whyle he came to the place that he should recyve the kynge's wages. I remembre that I buckled hys harnes, when he went into Blackheath felde. He kepte me to schole, or elles I had not been able to have preached before the kynge's majestie now. He marryed my sisters with five pounde, or twenty nobles a pece; so that he brought them up in godliness and fear of God. He kepte hospitalitie for his poore neighbours, and sum almess he gave to the poore, and all thys did he off the sayd farme." This sermon was preached about the year 1550.

Rumford Premium.—The following article, from a Baltimore paper, relative to the Rumford Premium, should be widely circulated, for the information of our men of science. The reward proposed, is, both in a pecuniary and honorary view, one of the most brilliant ever offered for the competition of scientific effort.

The American Academy of Arts and Sciences, in conformity to their vote accepting the donation of Count Rumford, will at their statute meeting in May next, take into consideration the discoveries and useful improvements which may come to their knowledge, which shall have been "made and published by printing, or in any way made known to the public in any part of the continent of America, or in any of the American Islands, during the preceding two years, on heat or on light;" and will award to the author of the most important discovery or improvement the Rumford premium, of a gold and a silver medal of the value of three hundred dollars, and the farther sum of about fifteen hundred dollars in money, it being the interest of the said donation for the two years. Application for this premium, founded on any discovery or improvement, coming within the conditions prescribed by Count Rumford, addressed to the officers of the society, will of course be duly attended to.

Dry Atmosphere.—All over the south-east part of Persia, to within a few miles of the Persian Gulf, the air is so dry, that the brightest steel may be laid bare to the atmosphere, at all hours, without the slightest shade in its brilliancy. To find a rose with a sparkle of dew upon it, from March to September, would be regarded almost equal to a miracle.

Modern Authors.—It has been calculated, that at present, exclusive of occasional writers, there are upwards of 5000 authors in Great Britain, who rely solely on the productions of their brains for subsistence. Of these, a considerable number are connected with the periodical presses, in its various gradations, from the dignified quarterly and monthly publications, to the ephemeral of four pages, which lives its little hour and perishes forever. Of the aggregate number of authors, it is presumed that not more than 500 enjoy the comfort and respectability to which they are entitled by their talents, and the industry with which these are exercised. It is also found that, as in most other occupations, those who labour hardest obtain the most scanty remuneration.

Connexion of the Atlantic with the Pacifick.—Says a Bogota paper, "The Topographical Commission appointed to examine the obstacles which oppose the opening of a communication between the Atlantick and Pacifick, through the Isthmus of Panama, have informed the government that in their opinion one considerable difficulty has vanished, in the discovery that the two seas have the same level; but, notwithstanding this, they consider the

enterprise as not very easy to be accomplished. The present mode of communication would perhaps be preferable. The navigation of the river Chagres being improved by means of steam boats, and a road constructed from Cruces to Panama, which is but seven leagues, and can be made passable for carriages, the course to the Pacifick would be very short. Even as the case is at present, Senor Hurtado, going with his family as far as Panama, has travelled from Jamaica to Buenaventura, (Popayan,) in only twenty days. Whatever may be the mode, the government of the Republick is disposed to encourage the projects which may be presented to facilitate the said communications across the Isthmus, and will give to the undertaking all the favour in their power, which will be compatible with the security and defence of the country.

Cure of a Snake bite by common Hartshorn.—A physician, in a Calcutta paper, gives an account, of which the following is an extract, of an instantaneous cure, by the use of hartshorn, of the dangerous bite of the species of snake called Karaite. "A young stout Hindoo, about 20 years of age, was brought to my house, accompanied by his mother, together with a crowd of natives, in a state of insensibility, and apparently *dead*, from the bite of a snake, which accident had occurred a few minutes before my assistance was required. The teeth of the patient were firmly clenched, and to every appearance he was at the last extremity. I immediately forced his mouth open, and poured into his throat an ounce of *common hartshorn*. This medicine acted like a charm —the insensibility vanished, and he instantly started from the horizontal into an erect posture—opening his eyes, yet seeming incapable of understanding what was passing. Half an ounce more of hartshorn was administered, after which he drew a deep inspiration, inquiring where he was, and the occasion of his having been brought to my house. He then drank plentifully of water, and every unfavourable symptom disappearing, he who had half an hour before been conveyed to me while in the jaws of death, I had the inexpressible satisfaction of seeing walk forth, followed by the crowd, and return home barely supported by the persons who had brought his apparently lifeless body to my house." The wound, which was in the ankle, was also washed with Ammonia.

Straw is likely to become an article of value. Great quantities of it are now manufactured in Pennsylvania into wrapping paper. One manufacturer advertises for 1,000 tons.

Sugar Cane.—We have received from our friend Hartwell H. Tarver, Esq. a stalk of sugar cane, of a species called the riband cane, the growth of his plantation in Twiggs county, upwards of six feet long. Notwithstanding the unfavourable season, and the very late drought, this cane will bear a proud comparison with the product of Louisiana. We are informed, by the very intelligent gentleman who brought us this cane, that it is a fair specimen of his crop, of about twenty acres. We hope that Mr. Tarver's industry and enterprise will be an encouragement to his fellow citizens.—*Milledgeville Patriot.*

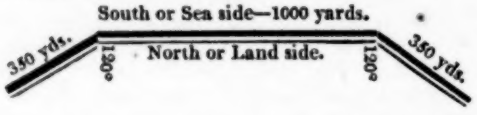
Raisins.—The editor of the Troy, N. Y. Sentinel, says he has received specimens of raisins, prepared by Mr. Learned, of Lansingburg, from grapes raised this year in his own garden. They were made from the white Madeira grape, or sweet water, as it is usually called, and cost no other trouble than cutting off the clusters and putting them twice into an oven after baking bread. Dr. Spafford, of the same place, has also made excellent raisins from his own grapes this year, with very little trouble; one species of his grape is the same as that from which the bloom raisin is made.

Card-making Machine.—The invention of Mr. Amos Whittemore, of West Cambridge, Massachusetts, formed a new era in the mechanical ingenuity of this country, and the real importance of the machine can hardly be estimated. As a piece of mechanism, it has never been excelled; strips of smooth leather and rolls of wire are placed in one end of the apparatus, and the intricate process of cutting the leather to the exact size and pricking the holes is performed, while at the same moment the wire is cut, bent, and the teeth are inserted in their respective places; the cards then come out, perfectly formed, and completely finished for immediate use, occupying but a few moments in the operation.

We heard the old gentleman, a few months before his death, while confined to his house by disease, relate the particulars of the origin and completion of his design, with an enthusiasm that would awaken youthful ambition to exert itself in something more than a limited sphere. He mentioned, that three days, as well as nights, were constantly devoted to the making and completion of his model, all of which was done in his own house, and the fear of losing sight of his plan, prevented every thing like repose until it was completed: the original he preserved and exhibited to his friends in his last days, as an evidence of industry, to stimu-

late the young to perseverance and exertion. For a number of years previous to his decease, he was feeble and much debilitated, and the great mental efforts and the intense and close application he made in bringing the machine to perfection, impaired his constitution, and produced a premature death. The proceeds of his ingenuity produced him something, but his wealth was far from being extensive, and little was left as the result of his arduous toil and intense mechanical research.

Breakwater.—We have before us a model of the Breakwater at Plymouth (England). This noble structure is 1700 yards in length, running nearly east and west, with an average width of 120 yards at the base, and 16 yards at the top. The expense, including piers, light-houses, &c. was £1,171,000, or $5,199,240. The general figure of the Breakwater is represented by this diagram:



As the slope of the southern side is in the ratio of three yards horizontal to one yard perpendicular, and of the northern a yard and a half horizontal to one yard perpendicular, it follows that the perpendicular height of the Breakwater is 69 feet and a third, and its solid contents 72,000,000 cubick feet. That portion of the pile which is above the water presents a smooth surface, while below, the rocks are, of course, piled in with less order.

The only undertaking of the kind in this country, which will bear any comparison with the above, is the Breakwater erecting at the mouth of the Delaware. The figure will be nearly the same, the north side being 740 yards in length, the N. W. flank 440 yards, and the N. E. flank 580—total 1760, or 60 yards longer than the Breakwater at Plymouth. The angles which the flanks make with the centre are 135 degrees each. The estimated cubick feet of stone required for the undertaking is 26,908,646, and the estimated expense $2,326,627. The difference in the amount of stone required for this Breakwater and that at Plymouth, arises principally from the greater depth of water in the latter case. The mean depth of the harbour, to be created at the mouth of the Delaware, at low tide, will be 28 feet. Some portions of the walls are already within twelve feet of the surface. The slope of the interior side is to be in the ratio of half a yard horizontal to one perpendicular, and of the exterior side four yards horizontal to one perpendicular. The position of this Breakwater is near the South Cape of the Delaware, having between itself and the shore about half a mile of good anchorage. Either by the shore or the Breakwater all winds will be excluded, except those from the E. N. E. and a large space will be sheltered even from these.

Religious Intelligence.

The following extract of a letter, which we have been permitted to publish, we think interesting, as calculated to give important information, in reference both to the political and religious state of Buenos Ayres. It serves to show the real cause of those sudden and violent changes in the government, of which there have been frequent instances, and one of very recent occurrence. The mass of the people are so little sensible of the value of the elective franchise, that they do not generally even exercise it; and hence a few ambitious men are elected into office, and a convulsion ensues, from their opponents endeavouring to displace them—which it is not very difficult to effect, because the community at large care but little who are their governors. The radical cause of all is, that dreadful religious superstition and ignorance, in which the people have been educated; and a part of which is strikingly depicted, in the description contained in the following letter, of the mummery which constitutes the process of making a Nun. It will take some considerable time, before real republicans can be made of such materials. And yet this is the system which his misnamed Holiness of Rome, is labouring to introduce into the United States. Romanists may make good citizens or subjects of a free state, when

the large majority of that state are not Romanists. But let them be the majority, and let their system have its full and unqualified influence, and we seriously question whether, in such circumstances, real political freedom ever can exist.

—

BUENOS AYRES.

An Extract of a Letter to a Lady in this Country, from a Friend in Buenos Ayres.

"So little interest do the mass of the people take even in the elections, that in order to get them to attend at all, they are always held on Sunday, and the ballot box is placed in the entrance of the principal churches, so that they can vote and go to mass at the same time. Yet even so, only a fragment of the people attend, and the votes of this fragment are invariably in accordance with the wishes of the existing authorities, or of a few intriguing men. At the last election for representatives, the party decidedly and confessedly the minority, but which happened for the time being to have the offices in their hands, gained the election, by several thousand votes.

"The majority, or rather their leaders, refused to acknowledge the election—got the offices into their own hands, and we are soon to have another election, in which, from the same voters, there will doubtless be as large a majority on the other side.

"I do not mean, however, to give you a description of the *political* condition of those around me, nor should I have alluded at all to the subject, were it not that from a wrong impression on this point, far more is expected of this people, as respects knowledge and improvement, than ought to be—viewing them as they are. I have often been surprised that the influence of superstition over their minds has been so far weakened as it is, and that the priests have not been able more completely to stifle the spirit of inquiry, which is abroad among them, and which I trust is destined, under God, to bring them eventually into the light of his blessed gospel.

"I mentioned to you in a former letter, an expected addition to one of the convents. Having expressed my desire of witnessing the ceremony, to the prioress, she promised to inform me when it was to take place, which she very kindly did, and I accordingly attended. The service was introduced by a sermon, the prominent object of which was, to illustrate and enforce the benefits and blessedness of monastick seclusion. After this, mass was celebrated. This is a Latin service, accompanied by some ceremonies of the priests over the consecrated bread of the sacrament, which they are taught is the real body of Christ, and these ceremonies a real and efficacious offering of the body of Christ, for the benefit of those to whom the priest chooses to apply it; this service is performed daily, in most of the churches. Mass being ended, the nuns descended from the gallery, and entered at the further end of the room, separated from the body of the church by an open grating, so that they could be distinctly seen. The priests also retired to the side of the church most remote from the grate, and directly in front of it, and commenced the Latin service adapted to the occasion; which consists of short sentences, chaunted alternately by the priests and the nuns; and each as they sang their respective parts, slowly and solemnly approached the grate. The victim was in front of the nuns, led between two of the oldest, and clothed in the vestments of the tomb. The death-like paleness of her countenance and her white muffler, as she advanced, formed a strong contrast to the dark complexions and large black mantles of her conductors. The sisterhood followed in pairs, each carrying a large wax candle lighted, in her hand. About a quarter of an hour was thus occupied in crossing the room, during which time, the ceremony far more resembled the conducting of a criminal to execution than any religious service. Indeed the ghastly paleness and sepulchral dress of the candidate, the slow and measured step of the procession, could hardly fail to impress the mind with the strong resemblance of the whole scene to a publick execution. As they approached the grating a small door opened, which opens only on these occasions; the subject knelt on the threshold with a candle in her hand, and the provisor, who is the substitute for the bishop, read aloud the vows, to which she gave her assent, the whole sisterhood responding amen to every answer. The prioress then placed on her head a large black veil, as the sign of her final and perpetual seclusion from the world, and separation from all duties and interests without the walls of her cloister. The priest then pronounced a short benediction, and the door closed which separated her for ever from her family and friends, several of whom stood weeping without. She was then led to the other end of the room, when the ma-

tron who had conducted her, placed on her head a crown of artificial flowers, which, though tastefully arranged, was of such an extravagant size as to give a somewhat fantastical appearance to the wearer, especially when contrasted with the broad black mantle beneath it. Thus decorated, she approached the grating, to converse with her friends, and others who wished to ask her any questions. She declared herself perfectly happy, and strove to appear cheerful. Yet there was a visible melancholy in her pale countenance, which, notwithstanding all her efforts to conceal it, showed plainly that her heart did not respond to the cheerfulness she wished to exhibit. She seemed under thirty years of age; but what has induced her to immure herself in this tomb of the living, I had no means of ascertaining. But *one* similar case has occurred for a long time; and though I do not think this is one of the forms of superstition likely to be generally embraced, I must confess that I have witnessed nothing which impressed me so strongly, with a sense of the power of that corrupt system which teaches for doctrines the commandments of men; and under the name of godliness, destroys the means of usefulness, and tears away its victims from the most sacred duties and relations of life."

WEST INDIES.

The friends of missions, many of whom are also ardent friends of the African race, are not perhaps as well informed as they ought to be, of the progress of missions among the coloured population of the West India islands, and the neighbouring district of the continent called Guiana. The devoted and self-denying Moravians, are the principal missionaries here; and in several places they are wonderfully successful. But the London Missionary Society has also an establishment at Berbice, and we take the following article from their Missionary Chronicle, attached to the Evangelical Magazine for October last—We must postpone till the coming month our domestick missionary communications, with the general remark that our home missions are doing well—we think very well.

Extracts of a Letter from Mr. Wray, dated Berbice, 13th of June, 1829.

In Berbice, we are, I trust, making some progress in the dissemination of Divine truth, though the seed springs up but slowly. The soil, indeed, is very barren and unpromising; but the Spirit of God can render the means used for its cultivation successful, so that the desert shall rejoice and blossom as the rose; yea, it shall blossom abundantly and rejoice, even with joy and singing. Since I last wrote to you, I have baptized fifteen adults from country plantations, who have publickly professed their faith in Christ and their obedience to him; also a number of boys and girls, who are making progress in learning the catechism. Last Sabbath our little chapel was very much crowded. Several were baptized; and three new members were admitted to the Lord's table for the first time. Six had been received, but three were prevented from attending by illness.

Death of a Pious Female.

Last month one of our first and most pious members, about eighty years of age, was called to her heavenly rest. She united with us in church fellowship nineteen or twenty years ago, in Demerara, and acted as a consistent Christian. Providence directed her steps to Berbice; soon after which, I came to the colony to preach the gospel of our blessed Saviour. She again united with us in commemorating the love of Jesus at his table. She has been an ornament to her Christian profession; adorning the doctrine of God her Saviour, by leading a holy life; regularly attended at all the means of grace; and devoting her heart and her life to her Redeemer, whom she sincerely loved. On Thursday mornings, at a select meeting for religious conversation and prayer, she often spake with tears, in a most affecting manner, of the love of God to her soul; and of the great happiness she experienced in the ways of religion, and the support afforded her by her heavenly Father, under the trials and afflictions of life which, for many years, she had been called to pass through. Sometimes on these occasions, she engaged in prayer, and would be very fervent with God on the behalf of her children, her minister, and the members of the church, and for the spread of the gospel. She was not

able to say much during the last two or three days of her affliction, but appeared very happy. One who attended her, said she did not know how to leave her bedside, she seemed to enjoy so much happiness. She appeared to be constantly engaged in prayer; and requested Christian friends to sing hymns at her bedside, and to pray for her. In some of her last words to me, she said, "she felt herself a poor unworthy sinner; but her whole trust was in her Redeemer." By the younger branches of the family to whom she formerly belonged, she was looked on rather as a mother and a friend than a servant. She was highly esteemed by all the members of the church, and was on all occasions a peace-maker. She was a truly humble and pious disciple of Jesus Christ, always ascribing her salvation to the free grace of God. For many years, her hoary head was found in the ways of righteousness; and I doubt not she is now with her Redeemer above, singing his praises in the realms of light and glory! A day or two before her death, I repeated to her the following verse:—

"There we shall see his face,
And never, never sin;
There from the rivers of his grace
Drink endless pleasures in."

Though unable to speak, she expressed her satisfaction by the motion of her hand and a sweet smile on her countenance. She was conveyed to the silent tomb, amid the tears of many, both bond and free, who highly respected her.

Account of a Pious Leper, &c.

In visiting lately some of our people in affliction, I have also seen the happy effects of the gospel. Among them there was a poor leper, belonging to the British crown. I knew him when he was young and healthy, and an able boat-builder. He learned to read, and was baptized; but he has been confined for some years by this loathsome disease. The Lord, however, has been gracious to him, and has enlightened his mind in the knowledge of himself. He opened his Bible which he had on his bed, and read to me Rom. vi., and seemed to experience the effects of the truths contained in it. When he read, "the wages of sin is death; but the gift of God is eternal life, through our Lord Jesus Christ," he appeared to weep, and wiped away the tears from his eyes. In speaking to him on the state of his soul, he said, "Yes, massa, God is my strength and my salvation; he help me to lie down and to rise up. My pain is great; but that is nothing. I hope when I close my eyes, I shall be happy in heaven; I am wicked, but I trust in Jesus Christ." I asked him if he thought God had pardoned his sins, and if he should be happy at death. He replied, "Yes, massa: I thank God that I can read my Bible." He asked me for a hymn-book, that he might be able to sing some of the hymns he formerly learned in the chapel. I said to him, "At the last day, Jesus shall change your vile body, and make it like unto his glorious body." He replied, "Yes, massa, I hope so." His whole conversation at this, as well as at every other time when I visited him, shows that his heart is changed by Divine grace, and that he is looking forward to a place of rest and happiness:—

"Salvation! O the joyful sound!
'Tis pleasure to our ears;
A sovereign balm for every wound,
A cordial for our fears!"

I feel thankful to God that our chapel continues to be well attended, and that many of the country slaves in particular seem to be seeking the salvation of their souls. They are very anxious to be instructed, but they need line upon line and precept upon precept. This makes our progress appear slow, particularly as it respects their being admitted to baptism and the Lord's Supper; but the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain; so must we wait, till it shall please God to pour out his Spirit upon the hearts of sinners.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of—

The collection after the sermon before the Synod of Philadelphia in Carlisle, from the Rev. Dr. E. S. Ely, for the Board of Missions, being - - $34 77

Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church, during the month of November, 1829.

Bellefonte.	Collection in Presbyterian Church					$15 00
Chambersburg.	Do.	do.	do.	Rev. D. Denny		15 00
Lexington, Ky.	First annual payment of Auxiliary Society of First Presbyterian Church					15 56
Mifflinton and Lost Creek.	Collection in Presbyterian Church, per Rev. J. Hutchinson					21 50
Princeton, N. J.	From Session of the Presbyterian Church, per Rev. G. S. Woodhull					30 00
Philadelphia.	Donation from Mr. W. F. Geddes				$3 16	
Do.	Do.	do.	do.		3 20	
Do.	Do.	do.	do.		3 20	
Do.	Monthly Concert coll. in Second Presb. Ch.				30 01	
Do.	Do.	do.	Sixth	do.	5 98	
Do.	Do.	do.	Seventh	do.	18 02	
Do.	Do.	do.	Eighth	do.	14 00	
Do.	Collection in Third Presbyterian Church in aid of the Swiss Evangelical Mission to Liberia, in Africa, by Rev. Dr. Ely				86 00	
Do.	Received from Rev. Ashbel Green, D. D. his subscription for 1829				100 00	
Do.	Received from the Union Society, in aid of the Indian Missions, by Mr. J. P. Engles, Treasurer				54 50	
Do.	Donation from Rev. Wm. L. M'Calla				1 50	
Do.	Received from Wm. F. Geddes, publisher of the Philadelphian, for one subscription, obtained by the Corresponding Secretary				1 00	
						320 57
Taneytown, Md.	Received from Auxiliary Soc. per Margaret Birnie, Sec.					35 00
Upper Octorara.	Subscriptions in Presbyterian Church under the pastoral care of Rev. James Latta, by Rev. J. H. Kennedy					16 00
Washington City.	Coll. in Fourth Presb. Ch. by Rev. Mr. Danforth					10 00
Missionary Reporter.	Received from sundry subscribers					29 00
						$507 63

SOLOMON ALLEN, *Treasurer*,
No. 18, *South Third Street.*

View of Publick Affairs.

EUROPE.

No later advices from Europe than to the 24th of October have reached us, at the time we write.

BRITAIN.—The British Parliament has again been prorogued and is still in recess, and the political state of the country remains much as it was when we last described it. Our minister, Mr. M'Lane, had arrived in London, had been ill for a short time afterwards, but had recovered, been presented at court, had a long conference with the Earl of Aberdeen, and done business with Mr. Stratford Canning at the office of Secretary of State for Foreign Affairs. There had been a most destructive storm of rain and wind, about the middle of October, which had strewed the British shores with the wrecks of vessels, occasioned many deaths, and caused inundations from the overflowing of rivers, that had destroyed much property.

FRANCE is still greatly agitated, by the discontents produced by the appointment of the present administration, but no events of importance have recently taken place. The king will probably be obliged to yield to the voice of the people, demanding the dismission of his ministers now in office.

Spain affords no news more important than that the monarch is about to take to himself another wife, for whose splendid nuptials great preparations were in making; and that an ambassador from the usurper of the throne of Portugal, Don Miguel, has been received and accredited at the Spanish court. Ferdinand and Miguel have a great sympathy for each other—*par nobile fratrum.*

Portugal seems to be yielding to the sway of the usurping and perjured tyrant now in power. There has been lately what is called *a run* on the bank of Lisbon, and fears are entertained that it will not be able to stand the shock; and that its failure will increase the mercantile distress already very great, and annihilate the little commerce that still exists. Seventeen Americans, taken in a vessel going to Terceira, have been carried to Lisbon and cast into prison—one account says put in irons. Will our government do nothing in such a case? We are persuaded the British would not endure such an insult.

Russia and Turkey.—Peace is at length concluded between these mighty belligerents, and all apprehensions that the general quiet of Europe was to be disturbed are laid to rest. Peace now reigns throughout Europe, unless the civil broils of Portugal, and the petty warfare of Spain with her former American colonies, form a slight exception. Indeed, the world at large has seldom been as tranquil as it is at present. The issue of the Russian conflict with the Turk has disappointed the world. The emperor Nicholas, we doubt not, has been agreeably disappointed, in the uninterrupted, brilliant, and complete success of his armies, both in Europe and Asia. Politicians have been disappointed, at finding that Britain, France, Austria, and Prussia used no interference, to stay the progress of the Russian victories; and the greatest disappointment of all has been, that the Russian emperor, when he had every thing in his power, should have shown an example of moderation towards a fallen, insolent, and inveterate foe, such as history, we believe, has not heretofore recorded; and the Sultan Mahmoud has been bitterly disappointed and humbled, in being obliged to beg a peace, and disappointed again, in finding that his conqueror granted him terms far more favourable than he did or had any right to expect. It now appears probable, however, that all *the great powers*, as they are commonly denominated, had an understanding with the Emperor of Russia, in which they agreed not to interfere in his quarrel with the Ottomans, on a solemn stipulation on his part, that, whatever might be his success, he would neither dethrone the Sultan, nor exact from him more than had been claimed in the manifesto by which war was proclaimed against him: and it is highly creditable to all the parties concerned, that they appear to have paid a sacred regard to their engagements. The following statement, taken from London papers, will give our readers as good a general view of the treaty of peace—we cannot publish it in detail—as we are able to present:—"Considering the circumstances under which the treaty of peace was dictated, the conqueror has more than made good all his professions of moderation. Turkey in Europe is not circumscribed by a single foot of its territory, or rather, it will not be, after the payment of the indemnities. And the territory ceded by the Turks in Asia, is very insignificant in extent, consisting merely of Anapa, a very narrow and barren line of coast at the foot of the Caucasus, and a portion of the Pachalik of Akhaltzik. This territory contains no important towns, nor any fortresses of strength. The most remarkable feature of the treaty, is the specification of immunities which the Russian subjects are to enjoy in Turkey. They are to be entirely free of Turkish jurisdiction; to be governed only by the Russian Ministers and Consuls; and Russian merchant ships are to be entirely free from search, even in Turkish ports. Their vessels are not to be visited, and their merchandise may be landed, warehoused, transferred, or shipped, without giving notice to the local authorities, or saying, 'by your leave.' In fact, they are to enjoy rights which they do not possess in their own country. The passage of the Dardanelles, the Canal of Constantinople, and the unconditional freedom of the Black Sea to the ships of all nations at peace with the Porte, is an important stipulation, in obtaining which, the Russian Emperor has most disinterestedly negotiated in behalf of the whole commercial world. Merchant vessels are not to be checked or detained, under any pretence whatever, and any violation of this solemn engagement is admitted beforehand to be an act of hostility, and a just ground for war. With respect to the indemnities, we have not yet full information. Two only are mentioned in the Treaty—The commercial one of 1,500,000 ducats, stipulated and granted by the Convention of Akerman, which is to be paid in the course of eighteen months; and a larger one for the expenses of the present war, the amount of which is to be regulated by mutual accord. The amount of the latter indemnity is stated, in the French and German papers, at 10,000,000 ducats. But the Courier discredits the statement, as

too exorbitant; and it is elsewhere mentioned that a less sum will ultimately be demanded—Turkey being unable to pay so much—and the arrangement being left open to the interposition of the mediating powers. Another very important article is, the accession of the Sultan to the Treaty of the 6th of July, 1827, and the London Protocol of the 22d of March, 1829, respecting the independence and limits of Greece. Immediately after the exchange of the ratifications of peace, the Porte is to appoint Plenipotentiaries, who, in conjunction with those of Russia, England, and France, are to settle the execution of those Treaties. This is most fortunate for Greece, as by the Protocol of March, 1829, the larger boundary is exacted—the line from the Gulf of Arta to Volo. The line running thus north of Thermopylæ, includes part of Thessaly and Epirus.

"Such is a brief outline of the principal features of the Treaty of Peace. But the London Times declares that it has got 'what is of much more importance than the Treaty itself,' viz. the substance of the supplementary and separate articles, or rather, the separate treaties referred to in that document, and explanatory of some of its principal provisions. The Times proceeds to give the following—

"By one of them, the sums which the Porte is to pay to Russia, as indemnity for the expenses of the war, and for the losses of the Russian merchants, are assessed, the former at 10,000,000 of ducats, nearly £5,000,000 sterling: the latter at 1,500,000 ducats, about £750,000,—sums which it should appear to be entirely out of the power of the Sultan to discharge.

"They are to be paid in instalments—the greater sum in ten equal annual instalments of about half a million each, and the smaller in four instalments of unequal magnitude, increasing as they go on, and at smaller intervals.

"Upon the payment of the first of *this latter class* of instalments, Adrianople is to be evacuated; on the second being paid, the Russians retreat beyond the Balkan; on the third, beyond the Danube; and when the fourth and the whole of the sum of ten millions of ducats has been discharged, they are to quit the Turkish territory altogether.

"By these articles it should indeed appear that Russia has in fact secured to herself the perpetual possession of the principalities, unless some extraordinary gift of Providence should enable the Sultan to raise the sum of five millions in ten years. We will, however, here just observe, that in securing indemnity to his subjects for their private losses—as the Emperor Nicholas was perhaps obliged to do by his duty, making their payment the condition of a series of retreats—he has left the publick indemnity, both as to amount and times of payment, subject to the remonstrance and interposition of the Great Powers of Europe.

"By the other supplementary treaty, the regulations for the internal government of the principalities are settled on such a footing—by giving Russia an equal voice with Turkey in the nomination of Hospodars, and depriving the Sultan of the arbitrary power of deposing them, together with other provisions in a similar spirit—that there is no danger of Russian supremacy in Moldavia and Wallachia suffering any material diminution, even if, by the immediate payment of the sum demanded from Turkey, the Russian troops were obliged to pass the Pruth immediately."

We perceive that several of the London paragraphists intimate, that the Sultan will not be able to pay the indemnities which are essential to secure the retreat of the Russian armies; but a letter, written by an Englishman now in Constantinople, gives a different representation. He says the tax will be only on *the avarice* of the Sultan—that wealth has been hoarded for a long series of years in the Seraglio, which will suffice to pay the sums first demanded, and perhaps a large part of the remainder. It is clear, however, that the Turkish power is broken—The Sultan sees, and the world sees, that Russia can do with this empire what she pleases. We greatly rejoice that Greece is emancipated, and hope the powers that have interposed for her deliverance, will not themselves again enslave her.

The two distinguished Russian commanders, Diebitsch aad Paskewitch, have received the highest, or nearly the highest honours, which their sovereign can confer. The former, agreeably to a Russian as well as a Roman usage, has received a surname from a distinguished military achievement. For having triumphantly crossed the fearful Balkan mountains, the supposed impregnable rampart of Turkey, he is to be called count Sabalkansky; and Paskewitch, for the capture of Erivan, will take the title of Erivansky.

ASIA.

It appears that there are numerous piracies, of a very shocking character, committed among the spice islands of this continent: and on the continent itself the annual thunder storms of the Denkhan, during the current year, have been unusually numerous,

violent, and continued, and deaths from lightning have been frequent. In Burmah, we rejoice to observe that the missions of our Baptist brethren are prosperous and highly promising—Measures are in progress to establish a bank at Calcutta. It is said in a letter from Smyrna, which is copied without comment in the English papers, that Baron Rothschild, the great European Jew banker, has purchased Jerusalem of the Grand Senior—that he has engaged to furnish the Sultan with the enormous sum of 350,000,000 of piastres, (a piastre is little more than a third of a dollar) at three instalments, on condition of the Sultan's engaging, for himself and his successors, to yield to him the sovereignty of Jerusalem, and the territory of ancient Palestine, which was occupied by the twelve tribes. Here he proposes to call around him the wealthy Israelites of Europe, and the scattered tribes of his nation, and with these materials to renew the strength of that people, which we have the authority of scripture for believing will again be collected together. A part of the plan is to establish Seigniories, to distribute portions of land to all settlers, and to give them as far as possible their ancient laws: and a little army being judged necessary for the restored kingdom, measures have been taken for recruiting it out of the wrecks of the Jewish battalion raised in Holland by Louis Buonaparte—The expenses of the journey of those who remove are to be paid them in advance. Such is the statement. We should utterly discredit it at once, were it not that we live in an age of wonders. On the other hand, if we yielded it our full belief, we should have many remarks to make on so extraordinary an event—The wealth of Baron Rothschild is believed to be fully equal to the payment, by instalments, of the sum mentioned—about twice the present national debt of the United States.

AFRICA.

A merchant vessel of the United States has been on a trading voyage to Alexandria, in Egypt—the first, it is said, that has ever been on such an errand to that port. It is stated that the Pacha visited and examined her with much attention. Our commerce is extending to every accessible place on our globe. But what, in our view, is of unspeakably more importance than commerce, we hope that our country is likely to be instrumental in extending the blessings of the gospel, to the benighted inhabitants of this vast continent. Within the last month, we have seen and conversed with three missionaries from Basle, in Switzerland, who are going out to our colony at Liberia, in a vessel probably now on her way to that place. Their purpose is to endeavour to establish themselves in one of the neighbouring heathen tribes. One of the missionaries has already spent some time in the place to which they are destined—He is now accompanied by his wife. All of them appear to possess a truly evangelical and missionary spirit. They hope to receive some aid from this country, as their resources at home are not abundant. A collection was taken up for them in this city, and the treasurer of the General Assembly's Board of Missions, with the approbation of the Executive Committee, has consented to be the depositary of any donations that may be offered them. The object is a noble one, and we hope it will receive the patronage of liberal Christians in our country.

AMERICA.

No very material changes have recently taken place in the States which cover the southern portion of our continent. The United Provinces, of which Buenos Ayres is the chief, have concluded a peace among themselves. Lavalle, who so cruelly put to death the Governor Dorrego, has not been permitted to succeed him—Villemont has been appointed to that office, and according to usage was inaugurated on the Sabbath. Lavalle still retains a military command—By an order from Don Pedro, which it is said was prompted by the present Pope, the African slave trade is prohibited in the Brazils—Let both the Pope and the Emperor have due credit for this—The emperor's new wife was on her voyage from Europe, and on her crossing the line a frigate was despatched to announce her approach, and the information was received with great rejoicing. The Spaniards, it appears, had landed a small corps of men on the western shore of Mexico, intended to co-operate with the expedition on the opposite shore at Tampico; but on hearing of the defeat and capture of Baradas, they re-embarked. Mexico has set the noble example of an entire abolition of slavery, throughout the whole of its extended territory. In Colombia, a feeble attempt at insurrection was lately made, but without any prospect of success. Bolivar is triumphant, and we hope that peace will ere long be restored to the distracted republicks of the South. But a government really and permanently republican and free, cannot exist, while the population remains in the ignorance and superstition in which it is involved. No government can be really free, where the rights of conscience are controlled, and men are not permitted to worship their Creator, without restriction, in such manner as they believe to be most acceptable to him.

UNITED STATES.—The Congress of our country are to convene on the 7th of the present month; and as that will be the day of a monthly concert for prayer in a large portion of the churches of our land, it has been recommended in some of our religious periodicals that special and earnest prayer be then offered to God, in behalf of the rulers and legislators of our nation. In this recommendation we most heartily concur. In the approaching session of Congress two important subjects, intimately and deeply connected with our moral character, our honour, and our prosperity as a people, will probably come before Congress—We refer to the questions, whether the Sabbath shall continue to be desecrated, by the regular carrying of the mail and opening of the Post offices on that holy day; and whether our treaties with the poor Indians shall be regarded, or they be compelled to abandon their lands, the sepulchres of their fathers, and the schools and churches which have been established among them, and remove into a wilderness—to begin all anew, or to abandon themselves to despair. Unless, in answer to the prayers of God's people, an influence from on high shall descend and rest on the councils of our nation, we do most seriously fear that these subjects will be so disposed of, that the judgments of Him who is jealous for his glory, and the avenger of the oppressed, will come upon us. A truly fearful conflict is at hand—more fearful, in our estimation, than if half the nations of Europe were arrayed against us. The friends of religion and of Christian institutions, are at issue with infidels and formalists, and those who care for nothing but their god Mammon; and it is to be decided which of these parties shall direct the measures and rule the destinies of this nation. Let those who are on the Lord's side take their stand, and be as active and united as their enemies are, and we shall not fear the result. It is the want of prayer, of activity, of unanimity, and of energy, that we dread. We fear too that our friends—for friends we have—on the floors of Congress, will not come forward in that open, firm, and yet temperate manner, which the crisis demands. We know not how it happens, but so it does happen, that our members of Congress seem to be far more reluctant than the members of the British Parliament are, to avow religious sentiments, and openly and distinctly to advocate a cause connected with the vital principles of Christianity, and because it is thus connected. Let us fervently and unitedly pray that all who are called to speak and act in this concern may do it firmly, fearlessly, wisely, guardedly, temperately, and in the fear of God; and then we may hope that our prayers will be answered, and our country be saved.

*** While the last half sheet of our present number was in the hands of the printer, we received the prospectus of the publication announced below. It is one exceedingly needed, and we earnestly recommend it to the attention and patronage of our readers.

James B. Requa, proposes to publish on the second day of January, 1830, a weekly paper, entitled,

THE PROTESTANT.

The Protestant will include—Narratives displaying the rise and progress of the Papacy; its spirit and character in former periods; its modern pretensions; and its present enterprising efforts to recover and extend its unholy dominion, especially on the Western Continent.

Biographical notices of Martyrs, Reformers and Popish Persecutors.

Essays describing the doctrines, discipline, and ceremonies of the Romish Hierarchy; and its desolating influence upon individual advancement, domestick comfort, and national prosperity.

Illustrations of Sacred Prophecy relative to the Mystical Babylon.

A faithful expose of the moral and religious condition of Lower Canada, as debased by the prevalence of the Roman Supremacy.

And a notice of all interesting religious occurrences.

Conditions.—The Protestant shall be issued weekly in quarto, containing eight pages. *Price Two Dollars per annum*, payable at the expiration of *six months*. Persons paying for *five* copies of the Protestant, shall have *the sixth gratis*. Ministers of the Gospel, and other Christians, who will kindly undertake to procure subscribers, are requested to transmit their lists of names and address by the middle of December, directed to *the Editor of the Protestant*, 245 *Spring street, New York*.——N. B. All letters must be *post paid*.

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GENERAL ASSEMBLY'S MISSIONS.

(List of Annual Contributors continued.)

☞ Our subscribers are requested to observe, that every quarter of a sheet which we thus publish, is entirely *extra*. The pages of our work never have been, and never will be diminished, in consequence of these appendages.

The following list of contributors in the Churches of Centre, Ash Pole, Laurel Hill, Red Bluff, Bethel and Little Pedee, in North Carolina, have been transmitted by the Rev. Colin M'Iver, Treasurer of the Presbytery of Fayetteville, together with the amount of money subscribed, viz.

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Margaret M'Phaul	0 25
Margaret B. Currie	0 25
Jenny Prentice	0 10
John Currie	0 50
Peter Shaw	0 25
William M'Laughlin	0 25
John Peterson	0 50
Edward M'Eachin	0 50
Neill M'Duffie	0 50
Archibald Smith	0 50
Catherine Kay	0 50
A Friend	0 50

Of Little Pedee Church.

Randal M. Donald	0 50
Malcom Carmichael	0 50
Charles M'Arthur	1 00
John Carmichael	0 20
Coll. at M'Lean's ch.	20 00
Rev. John M'Intire	5 00
Rev. Duncan M'Intire	3 00
Rev. Arch. M'Queen	4 00
	125 20

The following contributions were added to make up the difference of exchange:

Hugh M'Call	0 50
Malcom M'Innis	0 60
Angus M'Pherson	0 45
Normand M'Rae	0 25
Sundry Friends	2 00
	129 00
Paid for the enclosed draft	3 75
Amount of draft	125 25

Contributors to the Board of Missions, in the 7th Presbyterian Church, Philadelphia.

Subscriptions of 50 *cents a year.*

Wm. M. Engles, *Pastor.*
Otis Ammidon, *Rul. Eld.*
Wm. Shufflebottom, do.
Robt. Hamill, do.
Wm. Sheepshanks, do.
James Dunlap, sen.
James Dunlap, jun.
Sallows Dunlap
Sarah Dunlap
Mary Dunlap
Mary Penington
Ann Wilson
Charlotte Stone
Sarah M'Clenachan
Miss Forbert
Mary Hamill
Wm. E. Hamill
James Schott
Rebecca Schott
Charlotte Schott
Janet Shufflebottom
Meeker Hinds
Mrs. Hinds
Margaret G. Williams
Sarah Nephys
Ann Engles
Martha Engles
Miss Hoff
Charles Woodward, sen.
Charles Woodward, jun.
Louisa Woodward
Mary Woodward
Ann Woodward
Sarah Woodward
Mrs. Mary Woodward
Samuel Woodward
Mrs. Ann Woodward
Elizabeth Campbell
Wm. Wright
Sarah Ann Sheepshanks
Joseph Mort
Wm. P. Mort
Sarah Mort
Mrs. Mort
Mrs. E. Martien
Miss E. Martien
Mr. Martien
Mrs. D. Martien
Mrs. Camm
Mrs. Skelly
Rebecca Hudson
Wm. Rush, sen.

Wm. Rush, jun.
Elizabeth Rush
Susan Rush
Sarah Rush
Elizabeth Rush
Mrs. Eliza Bent
David J. Bent
Rebecca H. Bent
Mary R. Bent
Elizabeth Reynolds
Abigail Ammidon
Deborah Dempsey
Stephen Ammidon
John Earle
Esther Rogers
Thomas Armstrong
Mrs. Armstrong
Mrs. Gibbs
John Young
Ann Young
Elizabeth Hood
Mrs. Cochran
Joel Fithian
Sarah D. Fithian

Elizabeth M'Ilvaine
William Roland
Mrs. Roland
Mary Marsh
John P. Schott
Mrs. Mandeville
Cornelia Mandeville
Martha Hamilton
Charlotte M'Allister
Sarah M'Allister
Margaret M'Allister
Thomas Lyle
Maria Lyle
Wm. H. Hamilton
Elizabeth Hamilton
Maria Kennedy
Sarah Culver
Elizabeth Pierce
George Sharswood
Esther Sharswood
Eliza Dunn
Sarah Dunn
Mr. Burt
Alice Burt

A. L. Ball
Ellen Ball
Mrs. Taylor
Mrs. Brown
Dennis Cragg
Ann Cragg
John Mansell
Miss Finney
Washington Hood
Mary Hood
Ann Hardy
Alexander Ferguson
Mrs. Ferguson
Harriet Rea
Mrs. Earnest
Sarah Ann Kid
George Van Amringe
Mrs. Van Amringe
Matilda Van Amringe
Nathaniel Potts
Sophia B. Potts
Catherine Steinhart
Hannah Steinhart

Young Persons paying 25 cents a year.

Elizabeth Roland
Mary Ann Roland
Sarah Roland
Wm. Roland
Benjamin Roland
James Roland
Henry Mandeville
George Mandeville
Gavin H. Woodward
Thomas Woodward
Charles W. Woodward
Matilda M'Allister
Emily M'Allister
Edwin J. Bent
Emeline Bent
Bartle J. Stone
Mary Pierce

Catherine Pearce
Mary Burt
Caroline Martien
George Cragg
Sarah White
Horace Chambers
Sophia Potts
Mary Elizabeth Potts
Alexander M. Potts
Mary Johnson
Rachel Macomson
Jane Graham
Maria Wardle
Mary Harvey
Juliana Dunlap
Susan Dunlap
Georgiana Boyle
Ann M'Clenachan
Elizabeth Warner

Mary Warner
Mary Ommarla
Elizabeth Brown
Caroline Ommarla
Catherine M'Crosson

Donations.

Cash	$2 00
A Child	0 12½
James Schott	20 00

Monthly Concert.

In 7th Presb. Church	22 41

Total.

50 cents subscription	$61 50
25 cents do.	10 25
Donations	22 12½
Monthly Concert	22 41
	$116 28½

The Executive Committee have received through the General Agent, from the Third Presbyterian Church in this city, of which he is pastor, the following sums, viz.

Margaret Carswell	$25 00	Jos. B. Mitchell and family	3 00	Mrs. M'Ginley	50
Lemuel Lamb, Esq.	12 00	Thomas Sparks	5 00	Christiana Meeker	50
William Linn, Esq.	10 00	Maria M'Clure	5 00	Hannah, (a servant woman)	50
Elisha W. Cook	10 00	Henry Tumbleston and wife	2 00	Elizabeth Cunningham	5 00
James C. Thompson and wife	10 00	Fred. Myerle and wife	2 00	Mr. Maximilian M. Towsk	50
Robert Thompson and wife	10 00	Widow Mary Hunter	2 00	Alfred Landsburg	50
Wm. R. Thompson and wife for 1828 and 1829	20 00	Margaret Thompson	1 00	Catharine Lafferty	25
John W. Thompson, Esq.	4 00	Robert O'Neill	1 00	Other contributors of 50 or 25 cents each, whose names have been published	105 50
Robert Steele	5 00	Mary Barry	50		
Robert Mercer	3 00	Frederick A. Raybold	50		
		Sarah A. Raybold	50	Amount	$245 25
		Sophia Donaldson	50		

This sum added to $342.92, paid to the Board of Missions since June last, by other members of the congregation, will make a total of $588.19. It is proper to remark, that this congregation contains comparatively little wealth: and that should our

Churches according to their ability follow the example of this, there would be no lack of missionary funds for the support of all the competent missionaries that could be obtained.

The following subscriptions have been made to the Board of Missions, in aid of a feeble Presbyterian Church in Oxford, North Carolina, viz.

Ezra Stiles Ely	$20 00	Edward Burd	5 00	Rev. Samuel B. Wylie, D.D.	5 00
Robert Ralston, Esq.	20 00	David Lapsley, Jr.	5 00	Joshua Tevis	5 00
William Brown	10 00	Elihu Chauncey	5 00	D. Winebrener	2 00
Solomon Allen	10 00	Robert Ralston, Jr.	5 00	Wm. Nassau, Sen.	2 00
Chs. Chauncey, Esq.	10 00	Thomas Biddle	5 00	J. M'Alpin	5 00
J. R. Ingersoll, Esq.	5 00	Thomas Elmes	5 00	Abner Elmes	5 00
Cash	5 00	John K. Kane, Esq.	5 00		
Cash	5 00	John Wurts, Esq.	5 00		
Cash	5 00	Rev. Thos. H. Skinner, D.D.	5 00	Amount	$164 00
Elisha W. Cook	5 00				

The committee have received from the Rev. David M'Kinney, of Erie, Pa. $10; from Messrs. Towar & Hogan, for the privilege of printing an edition of the Confession of Faith, $15; from the Fourth Church in Philadelphia, under the care of Rev. George C. Potts, $42.25, in addition to $8 before paid, making $50.25; from the Church under the care of Rev. George Chandler at Kensington, in addition to $6.50 before paid, $10, making $16.50; and from the Second Church, Philadelphia, from annual subscribers, $99.50; and $9.48, collected at the Monthly Concert in that Church; from Rev. Alexander Heberton's congregation, at Allentownship, Pa. $22; from Rev. Dr. Herron's Church, Pittsburg, Pa. $53; and from the Sixth Church in Philadelphia, under the care of Rev. J. H. Kennedy, $200, with the promise of $200 more from two individuals of that congregation.

The Executive Committee have received $20, in addition to $4.50 before paid, from annual contributors in the Hart's Log Church, Huntingdon County, Pa. The subscribers in that congregation, whose names have not been before published, are the following, viz. *Of fifty cents:* John Crothers, H. Dorsey, John Gahagan, Joel Isenberg, Thomas Johnston, Willliam Johnston, Thomas J. Keating, John Lansimore, Charles Lansimore, John M'Kim, James Murphy, William D. Shaw, George B. Young, Mrs. E. Dorsey, Mrs. M. Dorsey, Mrs. Mary Johnston, Mrs. M. W. Neff, Mrs. M. Roler, Misses M. Cunningham, C. Fisher, S. Haller, M. Lockard, E. Scott, M. Tussey. *Of twenty-five cents:* M. Shaw, S. M'Bride, A. L. Walker, and Mrs. N. Dean.

From the Third Presbyterian Church in this city, in addition to former sums announced, the Committee have received from Mr. Robert Coburn, $5; from Mr. John Little, $2; and from eleven 50 cent contributors, $5.50.

At a meeting in the First Church in this city, Mr. Ashmead gave one of the Committee a donation of $2; and Mr. George D. Porter, of Mifflin, in remitting to Dr. Green payment for the *Christian Advocate*, gave the overplus of change remitted, fifty cents.

From the Monthly Concert in the Church in Salem, New Jersey, by the Rev. John Burt, $5.18.

The persons whose names are under written, belonging to the First Presbyterian Church of Baltimore, have expressed their purpose to pay, on or before the 25th of December, annually, the sums respectively annexed to their names, for the Board of Missions of the General Assembly; and have paid for the last year accordingly, viz.

Roswell L. Colt	$50 00	Rev. W. Nevins, *Pas.*	1 00	J. Scarborough	50
Alexander Fridge	10 00	Mary L. Nevins	1 00	R. I. Finley	1 00
Wm. F. Murdoch	50	Wm. R. Nevins	50	Henry Bird	50
Mary E. Murdoch	50	Anna K. Nevins	50	Eleanor Bird	50
Mary Ann Murdoch	50	James Inglis	1 00	Henrietta V. Bird	50
A. Fridge Murdoch	50	David S. Courtenay	50	W. Nevins Bird	50
Alice Murdoch	50	Thomas Philbrook	1 00	Trueman Cross	25
Alex. Murdoch	50	John M'Keen, jun.	1 00	Isabella Cross	25
Susan Murdoch	50	Mrs. Tumbrill's fam.	2 50	Catharine Stricker	1 00
Wm. T. Murdoch	50	H. W. Tumbrill	1 00	Juliana Rankin	1 00
James Campbell	5 00	John Welsh	50	James Swan	10 00
James M. Campbell	1 00	Samuel Elder	50	for 1828 and 1829	
Mary Campbell	1 00	J. P. Coulter	50	George Morris	1 00
J. A. Buchanan's fam.	5 00	John Haskill	50	Ann Morris	1 00
Sidney Buchanan	1 00	John H. Haskill	50	Elizabeth Morris	1 00
Peggy Buchanan	1 00	G. P. Woodward	50	Isabella Morris	1 00

Ann Morris	1 00	S. J. Stewart	50	Sarah Y. Edes	50
Charlotte Morris	1 00	Susan M. Inglis	1 00	Martha Edes	50
Ann Pannel	50	James Armstrong, jun.	50	Mary Torrance	50
Maria Falls	50	Mrs. Armstrong	50	Juliet A. Moale	50
Jane Mactier	50	Mrs. Monroe	50	Mary Anderson	50
Grace Mactier	50	James D. Armstrong	50	Robt. Anderson	50
Eliz. Sterling	5 00	S. J. Armstrong	50	Anne Anderson	50
Ann Forman	50	M. E. Armstrong	50	Mrs. S. F. C.	50
Francis Forman	1 00	R. R. Armstrong	50	Ann M'Keen	50
Eliza Wilson	50	J. A. Armstrong	50		
E. A. Clark	50	Elizabeth Pogue	1 00	*Donations.*	
Sarah Brown	50	Evelina Forman	50	Ann Buckler	5 00
Ann S. Wilson	50	Sarah Williams	50	A. Thomae	50
Wm. L. Gill	50	Letitia M'Creery	1 00	W. W.	1 00
S. M. Courtenay	50	Mrs. Alex. Robinson	50		
C. D. Bartholt	50	Mrs. A. Waters	50	*Persons of Colour per ann.*	
Ellen Scott	50	Peter Neff	50	Adam Barker	25
G. M'Dowell	50	Isabella L. Neff	50	Eliza Barker	25
S. M'Dowell	50	Wm. H. Neff	50	James P. Walker	25
Eliz. M'Dowell	50	Mrs. A. Brown	1 00	Harriet Walker	25
Susan M'Dowell	50	Mrs. Dr. Brown	50	Sam. I. Douglas	25
M. A. M'Dowell	50	Jane Brown	25	Riley Draper	25
S. M. M'Dowell	50	Mary Ann Edes	50	Garretson Draper	25
John Hamilton	50	Mary Jane Edes	25	Charlotte Draper	25

GENERAL ASSEMBLY'S MISSIONS.

(List of Annual Contributors continued.)

Annual Subscriptions in the First Church, Baltimore.—Additional.

Anonymous	$10 00
Robert Purviance	1 00
Mrs. F. Purviance	1 00
G. F. Cole	50
E. Taylor	50
Thomas Finley	50
Michael Knight,	50
Mrs. M. A. Knight	50
Miss E. A. Knight	50
Elizabeth Scobey	50
J. N. Brown	50
S. M. Wilson	50
Mrs. I. Williams	50
P. Williams	50
Esther Harris	50
Margaret Prentice	50
Mary Prentice	50
Sarah Jackson	50
M. Copeland	50
	$20 00

Acknowledgments.

May 7. Mon. Con. Col. Trenton, N. J. for Indian Missions, by Rev. J. W. Alexander	$60 00
Do. 8. An. col. 3d Church, Newark, N. J.	7 55
Do. An. col. in Presbytery of New Brunswick, N. J., by Rev. G. S. Woodhull	49 65
Do. 11. Don. from Mr. Coleman, Mercer co. Pa. by J. Montgomery	3 00
Do. Mon. con. col Nashville, Tenn. per Rev. O. Jennings	22 50
Do. An. sub. in Rev. J. Proudfit's cong. Newburyport, Mass.	135 00
Do. An. sub. Mount Carmel cong. Ohio	1 25
Do. do. Hopewell do.	7 87
Do. do. Bath do.	1 06
Do. do. Halton, additional	7 87
Do. do. Reading do. do.	6 75
Do. do. Somerset do. do.	1 50
Do. do. Pleasant Ridge do. do.	30 25
Do. do. Springfield do. do.	13 75
Do. do. 1st Church, Baltimore, additional	20 00
Do. Donation, amount of service rendered as Agent, by Rev. J. Proudfit	25 00
Do. 19th. On the Annual Subscription from the church in Pennington, N. J.	4 00
Do. Church in Cranbery do.	9 12½
Do. Upper Freehold do.	10 50
Do. 20th. 1st annual subscription of John A. Brown, Esq.	100 00
Do. The 1st annual subscription of John Stille, Esq.	100 00
Do. Don. from Charles Chauncey, Esq.	100 00
Do. Annual subscriptions from the church in Kingston, N. J.	3 50
Do. do. by the Rev. Mr. Weed, from the 1st church in Albany, N. Y.	100 00
Do. By the same gentleman, from the 3d church of Albany	35 37½
Do. Annual subscription from 1st church in Trenton, N. J.	2 50
Do. do. Neshaminy, Pa.	12 25
Do. An sub. and col. Belle Air aux. cong. Md.	27 50
	$925 75

The Cor. Sec. and General Agent of the Board of Missions acknowledges the following receipts:—

May 20th. Cash collected in Morgantown, Va. by Rev. S. Garley	$20 00
Do. do. Waynesburg, Pa. do.	4 58
Do. do. In Pres. of Louisville, Ky. by Rev. J. Hawthorne	21 22
Do. do. From Utica Congregation, by J. Campbell	39 40
Do. 21st Col. on sub. list, Pittsgrove, N. J. per Rev. Mr. Janvier	2 00
Do. do. Cash received from Rev. Mr. M'Cartee's Church, N. Y.	119 18¾
Do. do. Dr. Rowan's Church, do.	14 00
Do. do. do. Champlain Pres., by Rev. Mr. Crosby	10 60
Do. do. Col. from Mt. Pleasant cong., by Rev. E. T. Hughs	46 80
Do. do. Slippery Rock, Rev. Mr. Semple	6 00
Do. do. Youngstown, Rev. H. Harned	4 00
Do. do. Amount of collections from various places, donations from different individuals	15 03½
Do. do. Annual subscription of the Congregation of Cross Roads, Washington co. Pa. per Dr. Wylie	88 44
Do. do. Congregation of the Flatts, Washington co. Dr. Wylie	16 00
Do. do. An. col. Pesbytery of Watertown, N. Y.	29 37½
Do. 22d. Col. from the church in Crawfordsville, Indiana, by Rev. S. R. Alexander	16 62½

Do. do. An. col. of the Presbytery of Susquehanna 12 00
Do. do. An. col. from West Union cong. Ohio 11 37
Do. do. Annual collections from the Presbytery of Chilicothe, by the Rev. Mr Burges 44 16
Do. do. Col. and sub. from the cong. of Long Run, New Salem, by Rev. Wm. Reed 40 40
Do. do. Don from cong. of Morefield and Hubbard, by Rev. I. Satterfield 3 62
Do. do. Don. from Mr. Hugh Kennedy, Hagerstown, (Md.) 50 00
Do. 22. An. sub. from cong. of Chanceford, York co., Pa., by Dr. Martin 28 12½
Do. do. Don. from a female friend in the same congregation 5 00
Do. do. Col. from the congregations of Pine and Toms creek, Md., by Dr. Herron 10 00
Do. do. Col. from Upper Marsh Creek cong., from Rev. D. M'Conaughy, per Dr. Herron 15 00
Do. do. An. sub. from the cong. of Columbia, Pa., by Dr. Cathcart 12 00
Do. do. An. col. from Presbytery of Newton, by Rev. Mr. Kirkpatrick 35 35
Do. do. An. sub. from the 2d church Amwell, by the Rev. Mr. Kirkpatrick 2 00
Do. do. An. col. from the Presbytery of Huntingdon, Pa., by the Rev. Mr. Coulter 20 00
Do. do. Ad. an. sub. from Lower Tuscarora cong., Mifflin co., Pa., Rev. Mr. Coulter 5 50
Do. do. Mon. con. col. from the cong. Franklin, N. Y., by Rev. M. Babbit, for the South America Mission 7 50
Do do. Don. from Rev. E. Donner, of Mt. Hope, Orange co. 4 50
Do. do. An. sub. in congregations of Long Run and Red Stone, Pa., by Dr. Herron 64 33
Do. do. Ad. col. from Mt. Vernon, per Rev. T. Barr 11 06¼
Do. 23. Ad. col. from Mansfield, by Mr. Barr 4 37½
Do. do. Wooster, do. 10 08
Do. do. Don. from an individual in Coshocton church 3 00
Do. do. Newman's Creek, Miss. Asociation 11 56¼
Do. do. from Rev. T. Barr, in part payment of collections reported and published in March last 119 92
Do. do. Mon. con. col. from Steubenville, Ohio, per Rev. C. C. Beatty 65 00
Do. do. Don. from Rev. R. R. Armstrong, of Champlain Presbytery 5 00
Do. 25. An. sub. from Milville, N J. 16 50
Do. 26. Donation from Mrs. Mary M'Farland, Va., a tithe of Marriage fees 5 00
Do. do. Mon. con. col. in the church at Erie, Pa., per D. M'Kinny 11 79
Do. do. Amount of collections in part, in the Pres. of Carlisle, by Rev. Dr. Cathcart, as follows:—
Do. do. Collection from churches of York and Hopewell 20 56
Do. do. do. Centre and Upper ch. Perry co. 6 50
Do. do. do. Sherman's Creek, Middleridge 4 00
Do. do. do. Middle Spring 4 50
Do. do. do. Shippensburg 6 00
Do. do. do. Path Valley 2 00
Do. do. do. Harrisburg 2 00
Do. do. An. sub. in part from the cong. of Greenwich, Cumberland co. N. J. Rev. Mr. Laurence 10 00
Do. 27th. Col. in Hempstead, L. Island, Rev. Mr. Webster 6 00
Do. do. Ad. an. col. from Norristown, Pa., per Mr. Hugh Hamill 12 00
Do. do. Ad. an. sub. from the 4th Presbyterian ch., Philad., by Mr. James Algeo 5 50
Do. 28th. An. sub. from Mr. Robert M. Laird, Princess Anne, Md. 5 00

Sums received by the Treasurer since the 1st inst.—the most of them are the usual annual Missionary Collection.

May 18. Received of Miss Olive Sproat, per Mr. Bevan, her donation 5 00
Do. 20. Of Rev. Jacob Green, from Female Miss. Society of Bedford, annual remittance 62 36
Do. Monthly Concert collections 8 24
Do. Bible class, do. 3 40
Do Donation from Miss Rebecca Peck 1 00
Do. 21. Of Rev. A. O. Patterson, Long Run, Redstone Pres. 35 00
Do. Female Cent Society, Sewickly 13 50
Do. Mrs. Eliza Taylor, of Unity 4 00
Do. Miss Mary Taylor, do. 1 00
Do. of Hugh Auchincloss, Esq., Treasurer New York Presbytery, the annual collection 158 11
Do. of Rev. Dr. Aaron Condit, do. in Newark Presbytery 18 17
Do. of Rev. Dr. Ezra Fisk, do. in Hudson do. 33 41

Do. Of Rev. George Junkin, from Danville Miss. So.	39 00
Do. Of Rev. M. L. Fullerton, from Rev. Jas. Buchanan, Greencastle churches	30 00
Do From Rev. David Elliot, Mercersburg do.	10 00
Do Of Rev. John Dorrence, from several churches in Mississippi Pres., 50 cent subscribers	95 25
Do. Of Rev. R. B. Belville, Neshaminy an. col.	5 00
Do. Of Rev. Peter Hassinger, Waterford and Gravel Run	3 15
Do Of do. from Rev. A. K. Russell, Newcastle Pres. an. col.	60 67
Do. Of Mr Samuel Morrow, 4th Presbyterian ch. do.	12 32
Do. Of Rev. John Mitchelmore, Lewes Pres. do.	10 53
Do. Of Rev. J. Pillsgrove, Long Island Pres. do.	45 79
Do. Of Rev. John Smith, Otsego Pres. do.	1 00
Do. Of Rev. Alonzo Welton, North River Pres. do.	67 39
Do. 22. Of Rev. D. Magie, Elizabethtown Pres. do.	53 13
Do. Of Rev. Alex. M'Clelland, from Derry cong., Carlisle Presbytery, do.	8 00
Do. 23. Of Nath. Davis, Esq., Tr. Albany Pres. do.	41 33
Do. Of Rev. James Latta, per Rev. W. Latta, Octorara, Newcastle Pres. do.	6 00
Do. Of Rev. James Magraw, West Nottingham and Christiana do.	6 00
Do. Of Mr. Simeon Munday, per Rev. Jos. H. Jones, 2d church, Woodbridge, Elizabethtown Pres. do.	4 00
Do. 25. Of Rev. Jos. Barr, per Rev. A Babbit, Leacock, Newcastle Pres. do.	3 37
Total	$2016 59¾

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of July last, viz.

Of William Davidson, Esq. the legacy of Margaret Thomson, late of Somerset county, New Jersey, for the Contingent Fund,	$ 80 00
Of Rev. John W. Scott, a quarter's rent, for ditto,	87 50
Of United States' Branch Bank, New York, one year's interest of the Nephew scholarship, due 1st May last,	175 00
Of Rev. Thomas J. Biggs, one of the Executors of the estate of Anthony Kennedy, Esq. deceased, interest on his scholarship,	37 50
Amount,	$380 00

Received also for the Contingent Missionary Fund, viz.

Of Rev. James Graham, per Mr. James Kerr, of Pittsburgh, from Beulah congregation, Pennsylvania,	$77 84
Of Rev. Dr. E. S. Ely, a donation from Rev. Robert M. Lairds's congregation, at Princess Ann, Somerset county, Maryland,	15 31
Total	$93 15

$255.36 were received in June from Rev. Dr. E. S. Ely, for the Board of Missions, and acknowledged in the Christian Advocate for July; by desire, the particular items are now given, viz.

From Belle Air Church, Maryland, per Rev. William Finney,	$27 50
Carlisle Church, per Rev. George Duffield,	27 36
Wyalusing Auxiliary Society, per Rev. Thomas Grier,	5 00
Mount Horeb Church, Kentucky, under care of Rev. Samuel Steel,	7 50
Hugh Auchincloss, Esq. of New York, his donation,	20 00
and his three sons, viz. John, R. Gill, and Hugh, Jr. each $5,	15 00
J. D. Johnston, Esq. of Martinsburgh, Ohio,	3 00
Ditto, the liberal donation of Mr. Thomas Margnes, near Martinsburgh, Knox county, Ohio,	150 00
	$255 36

Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church during the month of July, 1829.

Donation from Mr. Paul Geddes, of Fannettsburg - - - -	$5 00
Monthly collection in the 6th Presbyterian Church for July - - -	9 94
Subscriptions do. do. do. - - - - - -	11 00
Rev. Dr. Janeway's subscription for 1829 - - - - -	100 00
Mr. Samuel Hildeburn's do. do. - - - - - -	100 00
Monthly collection in the 6th Presbyterian Church for June - - -	12 00
do. do. 7th do. do. July - - -	15 00
do. do. 12th do. do. do. - - -	3 62
do. do. 8th do. do. do. - - -	12 00
From Mr. S. B. Ludlow, for obtaining subscription to Philadelphian, by an agent - - - - - - - - - - -	50
Donation from Major Samuel Bell, of Augusta co. Va. by Robert Ralston, Esq.	5 00
Mr. Mallary, attorney, of Wilkesbarre, one half of a fee - - -	10 00
Thomas Montgomery, Esq., subscription for 1829 - - - -	100 00
Collection in the Church at Cape May - - - - -	19 83
From Pennsylvania Missionary Society, Mrs. Weir's subscription - -	100 00
Collections in 1st Presbyterian Church - - - - -	13 00
	$516 89

SOLOMON ALLEN, *Treasurer*,
No. 18, *South Third Street.*

☞ We hope that particular attention will be given to the Notice contained in our present Number, that *all collections and contributions for Missionary purposes, are to be sent to Mr. Solomon Allen, No.* 18, *South Third Street, Philadelphia,* the treasurer appointed by the Board of Missions, agreeably to an act of the General Assembly, to receive the same. A careful compliance with this notice will save trouble, and facilitate the operations of the Board.